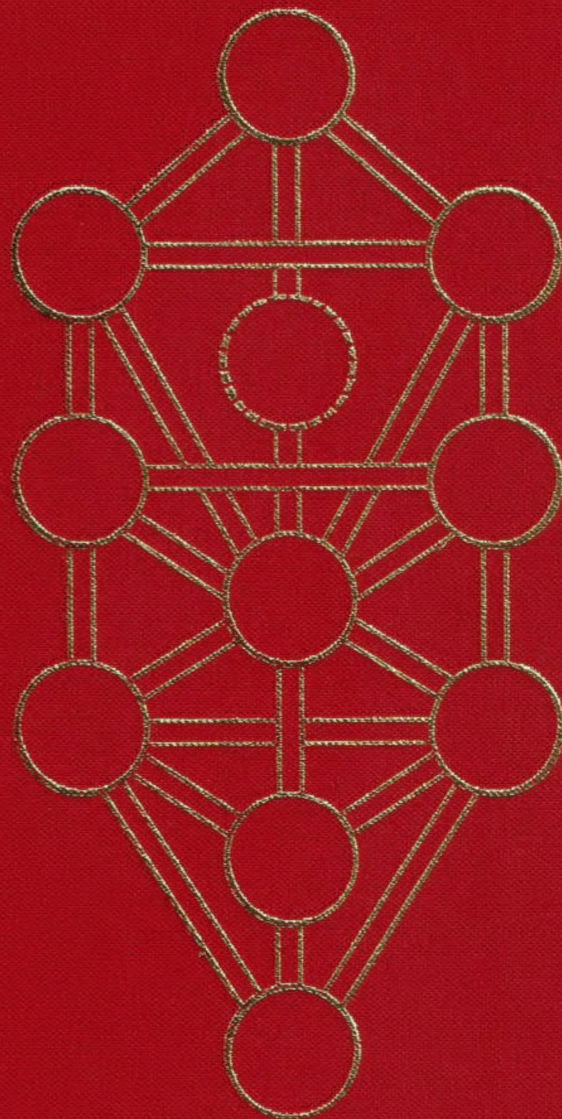


Qliphothic Meditations

★ Azenath Mason ★



BECOME A LIVING GOD



COPYRIGHT

Copyright © 2016 Become A Living God.
All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, without the prior written permission of the publisher, except for brief quotations in critical reviews and other noncommercial use.

ORDERS

Special discounts are available for certain orders. View a complete catalog of magick at: BecomeALivingGod.com.

DISCLAIMER

Personal success depends on work ethic, so results will vary. Consider all information adult entertainment, and not legal or medical advice. Mainstream science does not accept magick as real. Use this knowledge at your own risk. Do not violate local, national, or international laws. If any problems occur, contact a licensed psychologist or doctor immediately. Become A Living God is not responsible for consequences of actions. This book is for readers of age 18 or older.

CREDITS

Writer: ASENATH MASON
Editor: TIMOTHY DONAGHUE
Publisher: BECOME A LIVING GOD



Contents

- INTRODUCTION..... 5
- THE TREE OF QLIPHOTH..... 11
- METHODS OF WORK..... 25
- THE KEY TO THE NIGHTSIDE..... 35
- THE OPENING RITUAL..... 39
- LILITH..... 45
- THE QUEEN OF THE NIGHT
- GAMALIEL..... 57
- THE OBSCENE ONE
- SAMAEL..... 73
- THE POISON OF GOD
- A'ARAB ZARAQ..... 87
- THE RAVEN OF DISPERSION
- THAGIRION..... 99
- THE DISPUTER
- GOLACHAB..... 111
- THE BURNING ONE
- GHA'AGSHEBLAH..... 123
- THE SMITER

DAATH..... 137
 THE ABYSS

SATARIEL..... 149
 THE CONCEALER

GHAGIEL..... 165
 THE HINDERER

THAUMIEL..... 175
 THE TWIN GOD

BIBLIOGRAPHY..... 189

ASENATH MASON..... 193

BECOME A LIVING GOD..... 195



Introduction

IN present times we can observe a significant growth of interest in the Qliphoth and the magic of the Nightside. As an active practitioner myself, I can understand this tendency, since most of the worlds of the Dark Tree still remain unexplored, providing a fertile ground for all kinds of experiments and offering power and knowledge to those who set on a magical journey to these realms in search for self-initiation. While thus far I have written many essays and articles to various occult journals and anthologies, revealing selected results of my own work with the Qliphoth, I have never before attempted to put them into a coherent whole that would provide a ritual system for other practitioners like myself. This is the first book of this kind. You will find here descriptions of the Qliphoth, their sigils, practical methods to invoke their energies, guided meditations that will help you adjust your mind to their vibrations, and techniques of dream magic that will open you to their influence on the subconscious level. A part of this material is derived from my past writings, another part includes rituals and meditations that I wrote specifically for inner projects of the Temple of Ascending Flame, and the rest is a completely new material that has been developed through my personal work with the Qliphoth and has never been published before. This book does not include workings dedicated specifically to demonic rulers of particular Qliphothic realms—it will be the subject of *Qliphothic Invocations and Evocations*, the

companion to this volume that is planned for the upcoming years.

Initiatory magic of the Left Hand Path is solitary and personal and the work of each Qliphothic level takes a different amount of time for everyone who approaches this practice. For one person these may be months, for another years, and there will be practitioners who will need decades to pass through lessons and ordeals of the Dark Tree. This work can only be done individually. I do not mean here any criticism for those magical groups and orders that use the Tree of Qliphoth as an initiatory map. I simply present my personal point of view that stems from over fifteen years of practice and experience, both in my individual work and the work of groups I have been a member of or have led myself. Therefore the workings of this book are not meant to be equivalent to the initiatory systems based on the Tree of Qliphoth as it is used by magical groups. The purpose of this work is not to guide you through any specific initiatory model but to teach you how you can guide yourself, regardless which model you choose to work with—to introduce you into foundations of Qliphothic magic; to show you how to contact gods and spirits and make them allies on your path; to teach you how to design, organize, and develop your individual work—this is the true essence of the Draconian self-initiatory practice.

This book is written from the perspective of the Draconian magic and meant for other Draconian Initiates. Therefore it contains references to the dragon symbolism, extensive work with the Dragon/Serpent energy and specific terms and concepts that are encountered within the Draconian Tradition only. If you are not familiar with this magical tradition, I suggest that you read my *Draconian Ritual Book* before attempting this work, otherwise the wording, symbolism, or the practices themselves may get confusing at times. Certain concepts essential to this work are

explained here, too, but I try to avoid repeating the same things in all my books, therefore unless you are already familiar with my other writings, you might want to check those that lay foundations to this work. *Draconian Ritual Book* is the one to start with.

If you look around, you will find many authors writing about the Qliphoth. The subject that was feared and avoided by magicians in the past is now very trendy in modern occult movements. Moreover, it is presented as an applicable framework, safe to use and promoted as a psychological exploration of the Self. But is it really? In my experience I have seen both sides of this work—transmissions of the Nightside flowing from the unconscious and transforming our Dayside consciousness through dreams and perceptions, as well as situations, triggered by the work, in which we are confronted with concrete and tangible manifestations of the Qliphoth in our life—violence, addictions, poverty, diseases, death, murder, rape, destruction, famine, abuse, despair, suicide, terror, and so on. You have to know that when you enter the path of the Qliphoth, you will expose yourself and your immediate surroundings to all that and much more. Everyone has their own issues to face and initiatory tests to take and I am not saying that any of these things will happen to you, but all of them can, so consider yourself warned. This is not to discourage you in any way, but you need to be aware that whatever happens, this work will shake your world at its foundations, manifesting in both positive and negative ways—this is all a natural part of the initiatory process. Therefore you will find here both descriptions of wonderful realms that you can travel to and references to possible dangers and bad experiences that you may have there. How you tread into these areas is completely up to you. If you do not feel comfortable with performing any of the workings provided in this book or you are not ready to transcend your personal taboos and barriers, which is required in particular self-initiatory stages, do not tread further—stop your work and return when you feel

up to confronting your issues. Draconian magic rests on practice and experience, but it is just as important to follow your intuition and know when to move forward and when to stop and consider your past and future steps.

I do not provide here any tips for protection, magical circles that would keep demons away, or banishing rituals. This is because I do not use them myself and in my own work with the Qliphoth I have found these practices unnecessary or even confusing at most times. The workings of this book invoke these energies into your consciousness—their purpose is to open you for their transforming influence and let them in. These are not rites in which you can stand in a circle and talk to a spirit that is summoned into another circle or separated from you in any way. Draconian magic does not work like this. Here you summon the forces of the Qliphoth to merge with your consciousness and transform it—you absorb them, use them to empower yourself and make them a part of you. These are lesser and greater “initiations” that successively bring the Initiate closer to Godhood. Shields and protections are an obstacle because they will only prevent what you actually seek through this work, while banishings are useless because they will not undo the initiations. If you cannot imagine working this way, I suggest that you follow a ritual framework of another author or develop your own that will suit your needs in a better way.

This approach has its advantages and disadvantages. If you are not letting the force inside you but keep it outside your shields and protection walls, you are less prone to experience imbalance caused by its flow that can manifest as diseases, unpleasant physical symptoms, depression and psychotic episodes, etc., but you are also missing out the good aspects of this, as the force can change and empower you in many wonderful ways—and this is what the Draconian Initiate really seeks. Therefore these work-

ings are not for someone who views magic as a mere tool of practical sorcery. If you treat a ritual in the same way as your props—take them out of the cupboard, use them to manifest your intent, and then, when they have served their purpose, leave them aside for another time—you will miss out the true purpose of this work, i.e. learning how to manifest your Will without all that—rituals, props, formulas, ceremonial setting, etc. Of course, you can do all that and still be a successful magician who can access and direct the force to manifest your intent in the universe. But if you flow with the force and let it transform you from within, you will see the world manifest your Will in a natural way on all levels of existence, without any magical operations at all.

This book is for those who seek to be changed and transformed at the core of their being; those who want to become the force itself—the vessel and the living manifestation of the Currents of the Qliphoth. And I wish all of you a beautiful and powerful magical adventure!





The Tree of Qliphoth

THE Tree of Qliphoth, also known as the Tree of Death or the Tree of Night, is the dark anti-structure to the Qabalistic Tree of Life, forming the concept of the Nightside, or the shadow side of Creation. Instead of ten Sephiroth, representing Light and Divine Order, it consists of eleven Qliphoth (sing Qlipha), or "shells," which embrace all conceptions, energies, and forces that were left out of the Divine Structure. These realms are believed to be inhabited by demons and evil spirits that were banished from the Tree of Life through cleansing processes, and the Qabalistic literature strongly warns against any contact with these impure entities. On the other hand, dark magical traditions successfully use the Qliphoth as initiatory principles, following the idea that they are complementary to the initiatory processes of the Dayside. Beyond the Tree of Life and the Tree of Qliphoth exists the Void, the eternal, limitless and timeless essence of the Dragon, the force behind all Creation and all Destruction. The gateway to this primal force is sometimes believed to exist in the hidden Sephira Daath, which exists on both Trees and connects them through the Abyss. But the actual gateway to the Void exists in the eleventh Qliphothic sphere, Thaumiel, where Lucifer resides on his Throne, watching over the worlds of both Darkness and Light. While the ten Sephiroth reflect the perfection of God and represent the idea of Salvation, the eleven Qliphothic emanations form the concept of the Adversary and

offer the possibility of self-salvation, or Self-Deification. The last Qlipha, Thaumiel, is split in two and denies the concept of salvation through the unity with God. Instead, the Initiate of the Qliphothic Tree is given a choice to step out of Creation and enter the Void, through the eleventh Qliphothic level, the Throne of Lucifer, in completion of the path of Self-Salvation.

The word “Qlipha” itself literally means “shell” or “husk.” It is but one of possible meanings, as it can also be translated as “cave” or “womb,” which associates the realm of the Qliphoth with the concept of the Dark Feminine. While the Tree of Life represents light and the masculine force of God, the Tree of Death is symbolic of darkness and feminine energies, which in Qabalistic tradition are often viewed as evil and impure. This concept is often associated with the dark goddesses of the Nightside, and in the Draconian philosophy of the Temple of Ascending Flame it represents the emanations of Lilith, the Queen of the Night, who rules the realms of the Qliphoth together with Samael or Lucifer, and often these two demonic kings are identified with each other and viewed as one being—the Dark God of the Qliphoth. The offspring born from the unholy union of Lilith and Lucifer is the Beast 666, Chiva, the Antichrist, who rules the heart of the Tree—the solar sphere of Thagirion. The eleven realms of the Qliphoth are also known as the Nightside or the Other Side (Sitra Ahra) and in the writings of such occult authors as e.g. Kenneth Grant they are referred to as the “Universe B.”

There are many Qabalistic theories concerning the Qliphoth, their origin, creation, powers, and purpose. One of these theories ascribes the creation of the Qliphoth to the judging side of God, Geburah—the fifth Sephira on the Qabalistic Tree. Geburah represents the principle of judgment, fire, and strength. It is the most violent and fierce Sephira on the Tree of Life. According to this interpretation, Geburah broke out of the original unity of

the Sephiroth, declaring: “I shall rule.” It was forced back into balance, but certain parts of this force were liberated and never rejoined the Sephirothic structure. These parts turned against God and began their own emanations, which the Qabalists describe as the mockery against the Divine Worlds and the anti-structure to the Divine Order. The fall of Geburah is described in a manner that is reminiscent of the rebellion of Lucifer against God and his Order. This confirms the theory that from the very beginning Geburah existed independently, like the Adversary of the Dark Tradition.

Another popular theory was proposed by Isaac Luria, the famous sixteenth-century Qabalist. According to his doctrine, the Tree of Qliphoth was formed as a result of Tzimtzum, the primordial self-withdrawal of God who “made space” for subsequent Creation, thus providing foundation for the ten Sephiroth. Then God filled the Sephiroth with the Divine Light, but the overflow of the force caused the vessels to break, and from Binah down to Yesod, the Sephirothic spheres were shattered. The shards of the broken vessels fell down, splintering into innumerable fragments, creating realms of impurity known as the Qliphoth. Most of the Divine sparks returned to higher spiritual realms, but some of them were imprisoned in the Qliphothic realms. According to the Lurianic Kabbalah, the greatest task of man is to recreate the Divine Order by liberating the sparks of light from the kingdoms of impurity. This process, known as “tikkun” was initiated by the Divine force itself, but it was broken by the fall of Adam. Human souls were separated from the higher realms and since then they cannot regain their primordial unity. These souls are the very sparks imprisoned in the Shells and their salvation cannot take place without the work of man. That is why man was created and placed in the realm of the Shells, the first and the lowest of the Qabalistic worlds. Here we also encounter another theory—that the Qliphoth are actually

contained within the sphere of Malkuth, the lowest realm on the Qabalistic Tree. Other theories assume that the Tree of Qliphoth is the shadow side to the Tree of Sephiroth, its dark roots, or its reflection in the Void. And while researching the subject, we will also come across many other ideas and interpretations derived from personal philosophy and practice of individual authors. In this book we will focus on the model of the Dark Tree as it is described and explained in this chapter.

In this paradigm we will view the Qliphoth as emanations of the demonic couple, Lucifer and Lilith. In other theories the demonic rulers of the Nightside are Samael and Lilith, and sometimes Lilith and Lucifer/Samael are believed to be one and the same being—two faces of the same force behind the whole Dark Tree. In the philosophy of the Temple of Ascending Flame, Lucifer is the gateway to the Current of the Dragon and the symbol of Deified Soul, the patron god of the Draconian self-initiatory path. He is the solar, illuminating force that has been fueling the evolution of human consciousness since the birth of mankind. He is Force, Fire, and Fury. He empowers and elevates the Initiate through his fiery pillar of Ascent. His primal solar energy empowers the subtle body of the Initiate, filling it with his timeless essence, the Flame that powers up the human desire of Transcendence, the vehicle of all evolution. His female counterpart in the Draconian initiatory magic is Lilith. She is Passion, Desire, and Seduction. She seduces souls and lures them from Light into the Nightside, the averse side of the Tree, awakens lust and hunger for knowledge and power that only grows with each step on the path, and ignites the spark of Divinity which progressively becomes the Flame of Ascent. It is the Fire of Transformation, the very essence of Godhood. Together they rule the whole Qliphothic Tree: Samael/Lucifer from his Throne in Thaumiel, and Lilith—appearing at each level of the Tree, acting as a guide and initiator on Lucifer's path of flames. She seduces the Initiate

in order to release the Dragon force Within. Like the Kundalini force that awakens consciousness and liberates it from bonds of ignorance, Lilith liberates the soul from illusions of the flesh and awakens the desire of Transcendence. She and Lucifer can be compared to two snakes that constitute the Tantric concept of the Kundalini: Ida—the lunar feminine force, and Pingala—the solar masculine Current. They rise from the sexual center at the base of the spine, ascending through the spinal column and merging in ecstasy in the Third Eye, the center of awakened consciousness. The image of their union and the encircling force is Leviathan, the principle of continuity and timeless existence. The ritual that opens each set of workings provided in this book is centered on these three archetypes of Self-Deification: Lucifer—the Lord of Flames, Force of Evolution and Ascent; Lilith—the Draconian Fire of Transformation, Principle of Passion and Desire; and Leviathan—the Dragon of the Void, Primal Source of all Manifestation.

The work with the dark side of the Qabalah is a process that embraces and reintegrates each aspect of existence, opening access to the very source of primal power. The Tree of Qliphoth is a working initiatory model that leads to Self-Deification and empowerment. The particular Qliphothic realms can be viewed as actual worlds or states of consciousness. These, however, are rather conceptions than actual structures, and what we see and experience in these spheres is a projection of our consciousness. Each initiatory level is different for each adept and there are never two identical forms of experience. The purpose of constructing such an initiatory model is to provide a system, or a "map," which will help the Initiate progress through successive levels in a systematic way. Otherwise, we would lose ourselves in these dark and chaotic worlds. These realms have to be explored one by one and their powers embraced and absorbed successively. This does not mean that we cannot work e.g. with Thaumiel

while we have just been initiated into the mysteries of Gamaliel or another level below the highest sphere. We can. But with our limited skills and present level of magical development, we will only be able to experience a small percentage of the total power that awaits us on more advanced levels. It will be a mere glimpse into these realms and what they hold. If we approach them successively, according to a structured initiatory model, we will have access to all the power and we will gain powerful allies among gods and spirits that manifest through these spheres. Besides, once the consciousness is opened to the flow of energies from a particular Qliphothic level, this force will keep flowing into our lives whether we want it or not. Once unlocked, these doors cannot be closed back again. If our magical skills are not developed enough to withhold and harness these forces, they will only wreak havoc around us, transforming our reality in many uncontrolled ways and creating much chaos and confusion. There are magicians whose worlds broke apart after they started working with the Qliphoth. Their family members died, their relationships broke, they lost their jobs and financial ability, their health deteriorated, and they were suddenly faced with more problems they could ever imagine. It is for a reason that this work comes with many warnings from those who have walked this path for a while, as well as those who have never dared to take the first step. On the other hand, such happenings do not necessarily signal the failure on the path. Qliphothic Currents are fierce and often confront us with harsh and chaotic situations, clearing the ground for something new to rise. All depends on the attitude, self-determination, and dedication to the path. If the Left Hand Path Initiation is taken step-by-step and approached with cautiousness and responsibility, it becomes a road to knowledge and power. But if we let ourselves be consumed by fear, doubt, or regret, it is a direct route to self-destruction.

The Qliphothic initiatory path is based on eleven levels of the Tree of Night, which together constitute eleven steps, or initiations, in the process of Self-Deification. The first step is where the aspiring Initiate begins the journey into the Nightside, which represents the opening of consciousness for the energies of the Dark Tree. These initiatory levels bring the Initiate to the heart of Darkness and transform man into God as promised by the Serpent in Genesis 3:5—"Your eyes shall be opened, and ye shall be as gods, knowing good and evil." The last and eleventh step, which is taken on the Thaumiel level, leads into the Void, beyond the limits of the universe known to man. Each Qlipha represents the antithesis of the respective Sephira and its energies influence the Dayside reality in ways contradictory to the Sephirothic principles. These manifestations can be purely metaphysical, such as activity of demons, evil spirits, and other beings popularly associated with "the supernatural lore," but they can also reveal themselves through physical phenomena, such as natural catastrophes, all sorts of accidents and misfortune, or normal, mundane issues of everyday life. In the traditional Qabalah, the gate to the Tree of Night is the hidden Sephira Daath ("Knowledge"). It opens the way to the so-called Tunnels of Set that connect the particular Qliphothic realms with one another, in a similar way as the Sephiroth are connected by the pathways on the Tree of Life. However, Daath is not the only way to enter the realms of the Qliphoth. Doorways to the Nightside are also found in the lowest world on the Qabalistic Tree, Malkuth/Lilith. Many Qabalists believe that the forces of the Qliphoth belong to this particular realm and are merely an extension of Malkuth. The Lilith Qlipha is described as a "cave," "crack," or "cavern" in the physical world through which man can enter the dark side of the Tree. This concept is also the foundation of the ritual framework presented in this book.

Each Initiation is personal and everyone has to face their own “demons”—weaknesses, inhibitions, taboos, fears, fascinations, obsessions, fantasies, etc. By facing and understanding them, we learn how to use them as tools of personal evolution—we transcend barriers and limitations of the human nature, our consciousness expands, and we become “god-like.” A beginner to the path will find these words vague and abstract, and obviously we would prefer to know what exactly happens on each initiatory level, what we might expect, and how to prepare for what will come. This not possible. These theories are obscure, abstract, and vague because Initiation is a unique experience for every practitioner and no one will ever experience “godhood” in the same way as another person. Thus we encounter thousands of descriptions and explanations of what “self-deification” means and none of them can be dismissed as false, as well as none of them is correct. Whatever stage of personal development we have achieved so far, there is still more to learn, and although we view ourselves as gods in potential, we do not know what awaits us on initiatory levels that we have not reached yet. And neither does anyone else. The “Self-Deification” of one person is never the same for another. There are certain shared concepts on the initiatory path of the Nightside that help organize the practice with the Qliphothic Tree according to a working pattern, but they all carry a different meaning for each practitioner. For instance, Gamaliel will confront us with our sexuality, but the sexual issues of one practitioner will not be the same for another person working with this Qlipha, even if the same techniques and rituals are employed in this work. Samael will bring forth issues of doubt and insanity, but this will mean something completely different for each practitioner. In the same way, the experience of Thaumiel, which is the highest initiatory level on the Tree, is unique for each adept. Gods and entities who teach the gnosis of the Draconian Current set up unique tests and challenges for every-

one, depending on our personal inhibitions and limitations, and we may have glimpses of our personal “godhood” on various stages of the path, but the true meaning of “Self-Deification” is a mystery that can be only solved by experience.

In present times there are several initiatory models existing within Qliphothic magic. They are practiced by particular occult groups and they can also be learned by the practitioner alone, forming foundations for one’s personal development. The Tree of Qliphoth is one of these initiatory models. This book, however, does not provide complete instructions for self-initiation on the Qliphothic path and these meditations should not be mistaken for such. It is not a complete initiatory model based on the Tree of Qliphoth. The purpose of this book is to provide information and rituals that will serve as an introduction to particular levels of the Tree and their role in personal Ascent on the Draconian Path. Descriptions and meditations provided here will introduce you into each Qlipha and make you familiar with techniques that can be used to explore it. The workings of this book will give you a glimpse into all these forces and provide a starting point, which will come useful if you decide to focus on this initiatory path in your personal work. This workbook will also be followed by a companion comprising invocations to the demonic rulers of the Qliphoth and methods of evoking them, exploring their mythology, attributes, and powers that can be employed in your personal self-initiatory practice.

Below you will find a brief overview of the eleven levels of the Qliphothic path that are explored in this book. They include the ten Qliphothic spheres from Lilith to Thaumiel, with the addition of Daath/the Abyss that exists on both sides of the Qabalistic Tree and is an essential part of the Qliphothic initiatory process. More detailed descriptions and methods of work with these spheres are provided in the further chapters of this volume.

LILITH: THE QUEEN OF THE NIGHT—The opening of the gates to Sitra Ahra, the Other Side. Here the Initiate encounters the first guides and allies on the path and consciousness opens for the contact with the forces of the Nightside. Lucifer's Flame is ignited and Lilith approaches to guide the Initiate through the pathways of the Qliphoth. The ruling demon-goddess of the Qlipha is Naamah, the Lady of the Gate. She is the sister of Lilith, the Seductress of Souls and the queen of all worldly riches and treasures.

GAMALIEL: THE OBSCENE ONE—The astral sphere of dreams and nightmares. Here the Initiate explores mysteries of witchcraft and sexual alchemy. The Goddess of the Moon is encountered and she introduces the practitioner into secrets of lunar magic. This sphere is ruled by Lilith in her aspect of the Harlot, or Eisheth Zenunim, who holds the Unholy Grail of Immortality. She is the queen of all succubi and incubi that visit sleeping men and women in a dreaming state, inciting desires and leading the righteous to fornication.

SAMAEI: THE POISON OF GOD—Here the alchemical Poison is drunk and begins to work its way through the Initiate's consciousness. The contact with the personal Shadow is made and it becomes the Reaper, teaching the Initiate the mysteries of death and soul flight. The ruling demon-god of the Qlipha is Adrammelech who confronts the Initiate with tests of insanity, doubt, and disbelief.

A'ARAB ZARAQ: THE RAVEN OF DISPERSION—The mysteries of Venus and the beginning of the path of the warrior. The Initiate enters here the path of sexual mysticism represented by the Dark Venus and faces the ordeals of the warrior through the path of Baal, the god of war. This sphere is also ruled by Tubal Cain, the Maker of Sharp Weapons,

representing the fierce character of the Qlipha, the brother of Naamah and the first alchemist.

THAGIRION: THE DISPUTER—The Illumination of the Nightside with the Light of the Black Sun. Through the communion with Sorath, the Antichrist, the Initiate experiences the union of God and Beast and learns the idea of Godhood. The ruling demon-god of the Qlipha is Belphegor, the lord of the dead, who confronts the Initiate with ordeals of loneliness and despair.

GOLACHAB: THE BURNING ONE—The Apocalypse and the crowning of the path of the warrior. The Initiate becomes the force of destruction and rises as a phoenix from the Lake of Fire. Through harsh ordeals of Asmodeus, the fiery Lord of Lust, the Initiate learns the ways of pleasure and suffering. Asmodeus is also called Samael the Black and associated with the fierce aspect of Samael or Lucifer—the one who rules in strength.

GHA'AGSHEBLAH: THE SMITER—The Initiate becomes the Smiter and destroys the substance of Creation, which lies at the foundation of the universe. What has been created has to be destroyed. The ruling demon-god of the Qlipha is As-taroth, the foul angel of the Qliphoth, identified with the goddess Astarte/Ishtar.

DAATH—The Vision of the Abyss and the encounter with Choronzon, the Guardian of the Gate.

SATARIEL: THE CONCEALER—The opening of the Eye of Lucifer and the mysteries of the Dark Feminine. In the black labyrinths of Lucifuge, the shadow brother of Lucifer, the Initiate faces tests of surrealism and absurdity and learns to find Truth in what is concealed. In the Womb of the Dark Mother the secrets of fate are revealed and the Spider God-

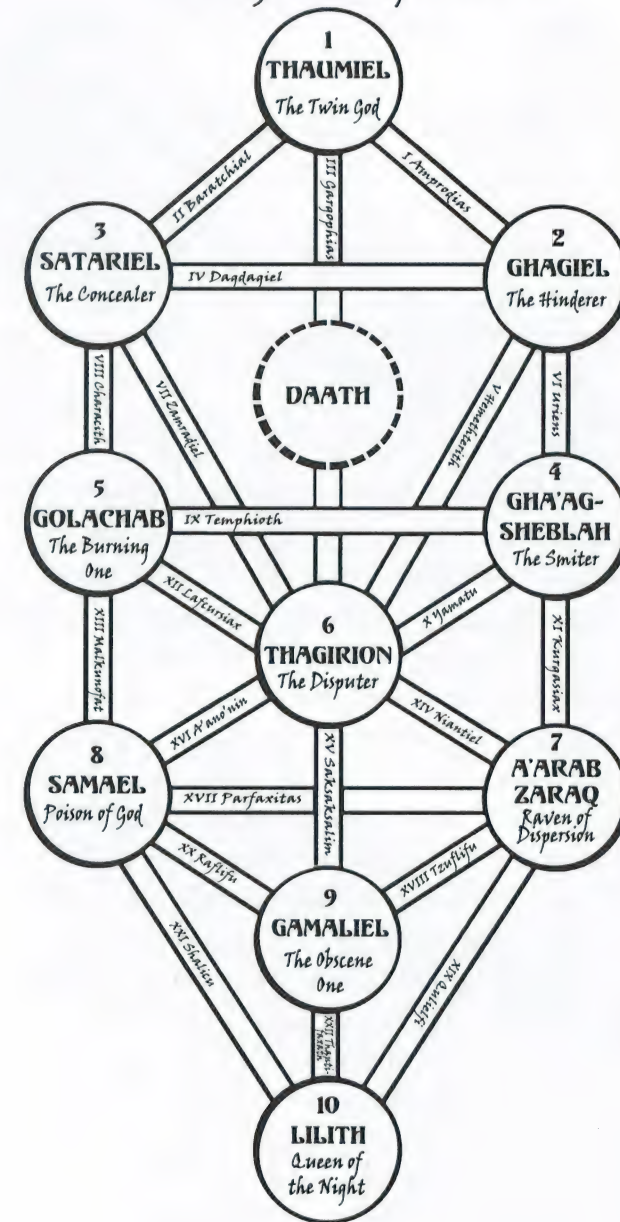
dess arises from the Void to teach the Initiate how to shape one's destiny.

GHAGIEL: THE HINDERER—The Throne of the Dark God. The Initiate breaks the Divine Law and prepares for entering the Throne of Lucifer. This sphere is ruled by Beelzebub, the Lord of the Flies, and Adam Belial, the Wicked Man. This Qlipha represents the masculine phallic force that provides energy for creation, or re-creation, of the universe by the force of the Initiate's Will.

THAUMIEL: THE TWIN GOD—The Vision of the Throne of Lucifer and the Two-Faced Demon-God of the Qliphoth: Satan and Moloch, representing duality as opposed to unity. The mystery of Lucifer's Flame is revealed and the Initiate opens the path into the Void.



Tree of Qliphoth





Methods of Work

BEFORE you start the rituals presented in this book, you need to get familiar with basic tools and methods that will be used in this work. The magic of the Qliphoth is a popular subject these days, and you can also find other books presenting different methods and approaches to this self-initiatory path. Those provided here are derived from my own practice and the work of my fellow magicians, friends, and ritual partners. I have successfully employed these methods in my work for over fifteen years and at the moment I teach them to my magical friends and members of the Temple of Ascending Flame. This book is not meant for advanced practitioners only—you can attempt the workings even if you have never had anything to do with the Qliphoth. But you need to remember that this work requires decent skills of astral magic, invocation, dream work, and a great deal of self-discipline to be performed successfully. It is, therefore, not for someone who has no experience in magical practice at all. Also, if you approach this work with fear and prejudice based on the negative reputation of the Qliphoth, you will most likely deepen your personal issues instead of transforming them into tools of power. Finally, if you experienced psychotic episodes in the past or have been treated for any sort of psychic disorder, be careful with this work as it might take you on completely new levels of what you have been through so far. If at any point of this practice you feel unbalanced, sick, overwhelmed, or terrified, take a break, let your inner energy get back to balance and restart

when you feel ready for it. Dedicate this time to resting, grounding, and self-reflection on what you have already done and what is yet to come. But do not try to banish the forces, get rid of them, submit yourself to any form of exorcism, or anything like that—remember that you are doing this work to be transformed, and do not panic when you see effects of this transformation manifesting in your life.

Each chapter contains a set of rituals and meditations organized according to the same pattern of work. The work of each Qlipha starts with the Opening Ritual, then it is continued with successive rituals that explore the nature of the chosen Qliphothic realm and the powers of the ruling demon-gods. The demon-gods themselves will be further explored in the companion to this book—*Qliphothic Invocations and Evocations*. Each Qlipha is different and requires a specific working approach; therefore it may also take a different amount of time to complete the work of a particular chapter. The workings can be done at any hour of the evening/night. If for any reason you have to take a break and leave the practice aside for a while, feel free to do so but return to this work as soon as it becomes possible again. Also, try not to give up any of the workings provided here as they are all parts of one greater ritual and if you choose to skip any of the respective workings, this may affect the results of the whole operation. The work of this book has to be done as a whole and only in the order provided here.

Each set of your personal workings should include the following elements:

- The Opening Ritual
- Meditation on the sigil of the Qlipha
- Invocation of the energies of the Qlipha
- Pathworking

- Dream work
- Personal ritual inspired by the work of the Qlipha

This is not a daily pattern of work—it is recommended to meditate intensely on each Qlipha at least for several days, ideally several weeks, performing the above-mentioned workings separately and then combining them into a powerful personal ritual. Do not be afraid to be creative and follow your intuition while preparing your own schedule of work.

After each working (or a set of workings), write down your experiences, visions, thoughts, or anything else that happened and keep it all for your own records. It is recommended to do it daily. In time, you will be able to see a pattern in your self-initiatory practice, showing how your past work affects your present life and how your present practice may affect the future. This will give you a valuable insight into your initiatory process and help you recognize things that empower you and those that slow you down. In this work, a personal diary and systematic record of your practice and experience is an essential component of your magical path.

BEFORE THE RITUAL

Before each working, prepare your temple/ritual space accordingly to the work of the chosen Qlipha. Place the tools of the work on the altar, prepare candles (red and black will be best for this work), a ritual blade, and all other items you normally use in your daily practice. You may also place images of Lucifer and Lilith on the altar—statues, pictures, or any other depictions, modern or from old books of magic—sigils or pictures of your personal patron deities, demonic rulers associated with the chosen Qlipha, incense, wine, etc. Feel free to decorate your altar as it seems right for you. The sigil of the Qlipha should also be placed on the altar and used as a focal point of the rituals. It

should be big enough to gaze at comfortably. In each chapter you will find information about the recommended colors to paint the sigils, but all of them can also be painted in gold, red, and black. You can draw them on paper and burn in the last working of the chosen Qlipha or make them from a solid material (such as wood, stone, or metal) and keep in your personal temple as permanent gateways to the Currents of the Nightside.

THE OPENING RITUAL

The Opening Ritual will fortify your subtle body with the conjoined forces of Lilith and Lucifer (the Dark Goddess and God of the Qliphoth) and prepare your consciousness for the experience of the Nightside. It will attune your inner mind and adjust your psychic senses to the energies of the Qliphoth in general, as well as open the gate to a particular realm explored in the following workings. In my own practice I have found that it not only aids in raising personal energy needed for the further work but also creates solid foundations for the workings of each Qlipha and the Tree of Night as a whole. At first, it may bring forth sensations of traveling between planes and places, being united with the energies of the Dragon Lines and the earth energy, visions of the Void in movement—particles and patterns of energy changing and morphing, consciousness expanding and leaving the physical body, and so on. Then these sensations will transform into a tangible experience in which the force will be channeled and earthed through the Initiate as a vessel for the Current. Manifestations of Lilith and Lucifer perceived in the Opening Ritual are usually connected with the energies of the Qlipha to which the gate is opened at the beginning of each set of workings. Depending on a Qliphothic realm you choose to enter, you will see them in different forms and with different powers. The Cave of Lilith, which is the starting point of the work, will look differently in each set of workings, as well.

The initial experience of the energies of each Qlipha can be intense and chaotic. At first you may not have any visions and the energies will manifest through various physical sensations and the intense flow of the inner Dragon force (Kundalini). This can either be exhausting or you may feel overcharged and find it hard to sleep. This is normal in case of energetically charging rituals, and the initial experience of the Qliphoth also opens various gateways, both inner and outer, which manifests as dreams, spontaneous visions, and a high level of personal energy, especially sexual. On the other hand, you may feel drained, as if your energy was sucked into the tunnels and labyrinths of the Qliphoth. This is normal, too, and in time and systematic practice you will learn to balance these energies. Whatever happens, approach this work with confidence, never panic, and try to see each experience, be it success or failure, as a lesson in your personal learning process.

INVOCATIONS

This part of the work includes meditation on the sigil of the Qlipha combined with visualization that adjusts the mind of the practitioner to the energies of particular realms and their ruling demon-gods. The mantras used for the invocations are short and easy to memorize. You can also replace them with your personal invocations if you so choose. The most important is that the words feel natural to speak and make you feel confident and strong in your Will, empowering the intent of the workings. Remember, however, that the words used in the invocations are not random—they are carefully chosen and refer to specific aspects and powers of the demon-gods and goddesses associated with the particular Qliphoth, as well as attributes of the realms themselves. If you choose to replace them with your own, make sure they fit the intent of the workings, otherwise you may experience completely different results than expected and meet the Qliphothic deities in their different manifestations. This will not

do any harm if your goal is to experiment and develop this work on your own, but if you want to experience the Qliphoth as they are described in this book, I suggest that you first perform the rituals as they are, to familiarize yourself with these forces and establish solid foundations for the future work, and then proceed to your own experiments.

The sigils in this book are complex and drawing them on your own will require a lot of effort, especially if you are not artistically talented. If you really do not feel up to drawing them yourself, they are big enough to scan or photograph and then print out. My suggestion is to try both methods—meditate on your own drawings first and then compare the results with meditations on the printed images. Many practitioners believe that the sigils work best if they are drawn by their own hand as the effort put into preparation of your ritual tools is a magical action in itself and often empowers the work in a significant way. On the other hand, the sigils provided here are artworks in themselves and you can use them for scrying into the realms they represent, just like you work with other visual aids, such as depictions of deities, Tarot cards, etc. Do not worry about your lack of drawing skills—your sigils do not have to be perfect or “artistic.” It is the intent and energy invested in the work that matters most and makes the rituals effective. Besides, the key to successful sigil practice is the ability to visualize them in your inner mind, which does not need any artistic skills at all. However, it does need a good visualization skill, and without it you may find the workings of this book quite difficult. In any case, do not get discouraged—your visualization skills can be trained and they will also grow naturally with systematic practice.

All invocations provided in this book include the element of bloodletting. Blood is a perfect medium for the energies of the Nightside to manifest, as the force of the Dragon is contained

within the vital-essence of each living being and it is an excellent key to the Draconian Current. Bloodletting, however, depletes the organism and it is recommended to use only as much life-substance as it is absolutely necessary to charge and activate the sigils. It is enough to offer just a few drops; no larger amounts are needed. For this you will need a ritual blade—a dagger, knife or sword—a simple razor or lancet will do, as well. In the work of this book the blood has to be your own—it is your own life-substance that opens inner gateways within your consciousness in a symbolic act of self-sacrifice. If the idea of offering a few drops of your own blood puts you off, you do not have to do it—it is not absolutely necessary. In my own work, however, I have found that the blood of the Initiate empowers magical operations in a greater extent than any other offering, ritual practice or sacrifice, which has also been confirmed by many other magicians I have ever worked with. I leave it to you whether or not to include bloodletting in your practice. The best way is to experiment with both methods—meditate on the sigils with and without blood, compare results, and see what works best for you.

In rites of invocation the forces of the Qliphoth are summoned into your consciousness and the purpose of this work is to absorb them and learn to use them as your own tools of power. In this experience, your human consciousness—senses, perceptions, pattern of thinking, etc.—are overridden by the invoked force, the ego is dissolved, and what remains is the consciousness of the spirit/deity/intelligence whose gnosis we seek in order to empower ourselves. Some call it “possession,” but in this work we do not aim at being mere vessels of the summoned force. Instead, we seek to absorb and control the force by the power of the Will. This is not easy and if you do not have a strong Will and enough self-confidence, you may end up “possessed” not in a good way. On the other hand, the same can happen to someone overly confident, who expects legions of demons to appear at their slightest

request. Be careful, but do not approach this work with doubt or disbelief. Open yourself to the experience and be respectful of the forces and beings you work with—if you do that, they will react in the same way.

PATHWORKINGS

The pathworkings are constructed as guided meditations that need to be memorized prior to the actual rituals. Some of them, however, may be used as invocations themselves, especially if they involve mantras or spoken parts. Some practitioners record meditations before the working and play them out during the practice. You can experiment with that, but I recommend learning them by heart instead of using an external aid. The disadvantage of performing a meditation with a recording is that you have to adjust yourself to a concrete pace and timing. Many magicians find this necessity distracting rather than helpful. If you memorize the pathworking, you may adjust it to the natural flow of the experience, instead of getting stressed that you are doing it too fast or too slow. This also allows for a deeper trance and a more profound experience of the energies of a particular Qlipha.

DREAM WORK

Dreams are manifestations of the unconscious and in a dreaming state we can travel to the realms of the Nightside, explore their symbolism and communicate with their denizens. Dream magic is easy and natural for some practitioners and extremely difficult to others. There are many factors involved in successful or failed dream travels—how long you sleep, whether you feel balanced or stressed in your life, fatigue, health issues, and many others. Dream magic does not need any special magical skills—lucid dreaming often occurs spontaneously, sometimes being a natural ability, other times triggered by magical practice. If you are not a talented “dreamer,” you may still attempt the

dream work of this book and perform it successfully—all depends on your approach. If you are enthusiastic, inspired and do the workings systematically, you will eventually manage to convince your mind to produce dreams triggered by your magical practice. With systematic training, the realms of the Nightside become accessible to any dedicated practitioner.

In this book you will find simple methods and practices to empower your lucid dreaming skills and explore the particular realms of the Qliphoth. All you need is a basic skill of visualization that is combined with methods similar to techniques of invocation—affirmation, meditation, mantra chanting, etc. I also recommend to perform the dream practices in the room that serves as the temple for other rituals, not in your normal bedroom—the change of the place will itself empower the whole work. Before going to sleep, prepare the sigil of the Qlipha, empower it with your own blood if you wish, and focus on it for a while to adjust your mind to the energies of the Qliphothic realm. The detailed instructions on how to enter each Qlipha through a dreaming trance are provided in particular chapters. Some practitioners find it useful to place a sigil below the pillow or keep it on them while sleeping. Others paint sigils on their bodies, especially the forehead, before sleep. Feel free to experiment with various methods—the key to a successful dream practice is to keep your mind focused on the intent to achieve a particular vision in a dreaming state without being distracted by any mundane thoughts. Easy as it seems, it is not that easy in practice, as we tend to get distracted by various outer factors—from thoughts of our daily issues to the presence of our close ones that we live with. In any case, do not get discouraged by the lack of results and keep working on your dreaming skills on a regular basis—it is possible that what you struggle with now will develop naturally in the course of your daily practice.

PERSONAL RITUALS

The last part of each set of workings concludes the work of the Qlipha. There is no ritual provided in this book that would function as a closure to this work and what you do at this point is left to your personal choice. It is strongly recommended to prepare something from yourself for this last part—write a mantra, meditation, small ritual, design a sigil, draw an image, compose a piece of ritual music, etc.—something inspired by this work that will be a powerful conclusion to a particular set of workings. If you keep working on your skills of self-expression, soon you will find that this also enhances your magical receptivity, develops your channeling skills, and speeds up your entire personal development. The ability of self-expression is also one of the most important foundations of the Draconian self-initiatory process.



The Key to the Nightside

WHILE working with rituals presented in this book, you will notice that you often have to use the shape of a trident as a symbolic key to the Draconian Current and the realms of the Nightside and it is also a part of many sigils representing the Qliphoth. Sometimes it is visualized as a magical weapon, firm and solid, other times it is on flames and its symbolism refers to the fiery Current of Lucifer and Lilith, whose energies empower the whole work.

The trident itself is an ancient symbol of power and authority. However, it does not have a ceremonial function only but serves as a powerful symbol representing both the Current and the Initiate. It represents the Pillar of Ascent and the Initiate on the path of flames that begins in the Cave of Lilith and is completed at the Throne of Lucifer in Thaumiel. Within the Draconian Tradition, Lucifer himself often appears as a man with flaming wings holding the trident in his hand or in a posture resembling the shape of a trident, and it is also the symbol with which he marks his Initiates.

On the Draconian Path, the trident represents human consciousness. It opens the Gate of the West (direction associated with the Draconian Current) and it is the key to the inner mind

of the Initiate, the meaning of which is successively revealed through the work of the Qliphoth. The symbol of the trident can be used in magical work to open gateways to the Draconian Current, as a magical posture, or it can be fashioned as a magical tool/weapon and a talisman. The trident is the axis of the world and the pillar of soul ascension. It connects the empyrean and infernal worlds, while its center is the Initiate—the unique and solitary traveler on the path of the Nightside.

The trident as the key to the Draconian Current is used within the rites of this book and in the inner work of the Temple of Ascending Flame. In order to use it, you should stand in your personal temple, facing West, and draw the symbol in the air with your hand, wand, or the ritual blade. Envision it burning with bright golden-red flames of Lucifer and when it manifests in front of you, marking the gate to the Qliphoth, request the Current to flow through the gate. Another way to use it as the key to the Nightside is to stand straight, with your arms raised so that your body forms the shape of a trident, and invoke the Current, making yourself a gate and a living vessel for these energies to flow through. This practice is a part of the Opening Ritual that should be performed at the onset of each set of workings. Finally, you can also decorate your temple or altar with the trident symbols—these can be pictures, an altar cloth with a painted or embroidered trident (or tridents), or you can make a trident from a solid material and keep it as a permanent key to the Current. Feel free to make it simple or embellished, whatever you prefer. For visualization during the rituals themselves, a simple trident, like the one provided below, will work best.

Remember that no banishing rituals or exorcisms can keep the force of the Dragon outside the walls of the temple, and once you decide to open the Gate of the West, make sure you are willing to accept all that will come through.

The Flaming Trident





The Opening Ritual

PREPARE at least one red candle and one black. You can have more for decoration or simply to light up the room. Prepare the ritual blade and the eleven-pointed Star of the Qliphoth—you may paint it in gold or silver on a black background. The image has to be big enough to gaze into comfortably. My suggestion is to paint it on a round or square piece of wood, approximately 20-30 cm in diameter and keep the stele in your temple as a permanent gateway for the energies of the Qliphoth. It should stand in a vertical position on the altar. Place the candles on the sides of the Star—red on the left and black on the right. In the center of the altar place the sigil of the Qlipha to which you want to open the gateways. It is also recommended to decorate the altar with statues, images or sigils of Lucifer and Lilith, and any other ritual tools you normally use in your magical work. Pictures and statues of gods and spirits associated with a particular Qlipha can be used, as well. If you choose to include incense in this work, Dragon's Blood is the best choice, both for the Opening Ritual and the workings of the Qliphoth in general.

1. Light the candles. Anoint the Star with your own blood and put a few drops on the ritual blade, as well. If you wish, you may also anoint your Third Eye. With your ritual blade draw the trident in the air, above the altar and imagine it burn. Then point the blade at the center of the Star and focus on the image. Feel the energies flowing through, connecting you

to the Current of the Dragon and the realms of the Qliphoth. Take a few deep breaths and imagine that these energies enter your body with the air, flowing into the lungs and spreading to all body parts. You may visualize them as golden or silver mist, or if you prefer a more sinister imagery, you may envision them as black smoke. Focus on the breathing pattern until your body starts to vibrate slightly. Your senses at this point should be more acute and adjusted to the energies of the Nightside.

2. Then close your eyes and visualize yourself in the center of the Star. It is now huge and burning with red and golden flames of Lucifer's Qliphothic Current. Focused on this visualization, vibrate (or shout aloud) eleven times the Draconian word of manifestation: "VOVIN."

The Star of the Qliphoth



3. As you vibrate the word, feel the Dragon force awakening and rising inside and around you—flowing through the Dragon lines, connecting and activating the chakras of the earth, and concentrating within your ritual space to protect and empower it with the timeless Current of the Void. Feel the energy rising at the base of your spine, flowing up to the Third Eye, your whole body vibrating with each repetition of the power word.
4. When this is finished, speak the words of the opening:

*By the power of my blood, the Blood of the Dragon,
And through the Trident of Lucifer in the Black Womb of Lilith,
I ignite the Ascending Flame in my soul,
And I open the Gates of Sitra Ahra to walk the Path of the
Nightside.*

*In the name of the Dragon,
Primal Source of All Creation,
Ho ophis ho archaios,
Ho drakôn ho megas,
Ho kaloumenos diabolos, Kai ho satanas.*

5. Visualize the Star of the Qliphoth again and remain in this meditation for a moment, breathing deeply to balance the invoked energies. Then continue the ritual with the calling of Lilith. Use the words provided in this ritual or your own personalized invocation.
6. Visualize that you are inside a huge cave, the Cave of Lilith, the Womb of the Nightside, the heart of the Void, which is the starting point of the journey into the Qliphoth. From here you can travel to the astral plane and reach other realms and pathways of the Dark Tree. You are standing in the center of the cave, the star of the Qliphoth burning around.

When you build this image in your mind, call the Queen of the Night to assist you on the journey:

*In the name of the Dragon,
I call the Queen of the Night,
She who is the Lust and the Love of the world,
Mother of Demons and Black Concubine,
The Nurturing Womb and the End of All Flesh,
Radiant Splendor and Devouring Blackness,
She whose name is Darkness and Night,
Lilith
Layil
Ardat-Lili
Laylah.*

*Queen of Sitra Ahra,
Open for me the Gates of the Night,
Cloak me with your Impenetrable Darkness and your Flaming
Radiance,
And guide me on the pathways of the Dragon,
Into your darkly splendid world.*

Start chanting the mantra:

*Ama Lilith, Liftoach Qlipboth,
Ama Lilith, Liftoach Sitra Ahra.*

7. And as you chant, move in the widdershins (counter-clockwise) direction. See how your call is being received and answered. The cave becomes alive—it is moving, breathing, pulsating, dripping blood. You can feel that you are inside a living flesh. The atmosphere becomes dense and you can smell

the metallic scent of blood in the air. The flames around you also grow, dance, and seem alive.

8. When you feel ready to continue the ritual, invoke Lucifer and his Flame of Ascent into yourself. Again, instead of the following invocation, you may use your own words. Stand in the center of the temple, facing the altar, and speak the formula of calling:

*In the Name of the Dragon,
I call Lucifer,
Lord of the Throne of Thaumiel,
Phosphoros, the Light Bearer,
Emperor of the Nightside who resides in the midst of Darkness,
He who guides the ascending soul on the path of the gods,
Protector and Destroyer,
Lord of Flames.*

*Lord of Darkness and Light,
Open the gateways of flesh and ignite my soul from within,
Protect and empower me on my journey into the Night,
And enflame me with your timeless essence
So that I may rise on the Wings of the Dragon,
And become a Pillar of Fire,
The living manifestation of your Sacred Flame.*

Stand with your arms raised up, your body forming the shape of the trident, and start chanting the mantra:

*Lucifer Asturel, Liftoach Qlipboth,
Lucifer Asturel, Liftoach Sitra Ahra.*

9. And as you chant, feel the flames rising at your feet, setting your whole body on fire. They pass through the chakras, activating them and awakening the Dragon force within. Envision yourself forming the burning trident. And when the flames reach the top of your head and the tips of your fingers, put your hands together, over the head, and envision the flames rising above, high into the stars, merging with the Throne of Lucifer in Thaumiel. You are now the trident, the Axis of the World, the Pillar of Ascent that pierces the whole Tree of Qliphoth, the Phallus of Lucifer in the Womb of Lilith.
10. Then put your arms down, drawing the energy back, into the ground, merging with the Qliphothic Star around you. Close your arms on the chest, feeling how the flow of energy becomes smoothed and balanced, centering you in the heart of the universe.
11. Open your arms and move your focus to the Third Eye. Envision that you become the Dragon, the living manifestation of the Current. Feel the Eye of the Dragon, the Eye of Leviathan, opening in your soul, piercing illusions and gazing into Infinity. Limits of perceptions are shattered and suddenly all around you is consumed by the living blackness, the essence of the Void. For a moment everything disappears and you alone exist in the heart of the Void.
12. Then the blackness crystallizes into the body of Lilith, the Queen of the Night, who is now standing before you. Welcome her in your temple and ask her for guidance through the pathways of the Nightside. Open yourself to whatever may come now, and when the meditation is over, return to your normal consciousness and close the ritual with a few personal words.★



Lilith

The Queen of the Night

THE first Qlipha is called Lilith (Woman of the Night), or Nehemoth (Whisperers). In Qliphothic initiatory magic this first realm is viewed as the Gate to the Other Side, Sitra Ahra. The ruling Goddess of the Qlipha is Naamah, who holds dominion over material things. She can bestow all material gifts on the magician, but her energy is harsh and not easy to harness. Naamah is Lilith's demonic sister (or daughter) and they often come together as the first guides on the path of the Nightside. Her name is often translated as "Pleasant," and according to the Hebrew lore, she "sang pleasant songs to idols." As a goddess associated with the kingdom of the night, shadows and phantoms, she is also called "Groaning," and the creatures over which she presides are traditionally responsible for strange and terrifying sounds in the night, awakening dark desires and leading those who hear them astray from God. Naamah is also believed to be the mother of divination and the sister of Tubal Cain. In the Zoharic Qabalah she is viewed as an angel of prostitution and one of Samael's consorts, mentioned alongside Eisheth Zenunim, Agrat Bat Mahlat and Lilith herself. According to the apocryphal literature, Naamah and Lilith visited Adam when he and Eve separated for one hundred and thirty years after Cain's murder of Abel, as Adam did not want to bring children into the

world of fear and violence. Demonic offspring born from this union are called the Plagues of Mankind. But Naamah also reputedly visits ordinary men, responding to their lust, giving birth to hundreds of other dark entities, and her nature is compared to that of a succubus.

These associations are often confirmed by practitioners starting their journey into the realms of the Nightside. It is not uncommon to experience intense sexual visions and sensations while working with the Qlipha, especially during the Naamah rituals, and sexual congress with the goddess or the creatures of the realm is a recurring motif in dreams, as well. Also, you may feel the need to include the offering of your sexual fluids in this work—go ahead and follow your intuition. In meditations on the energies of this Qlipha Naamah also reveals herself as the guardian of the Gate. She appears in many forms and manifestations, but, usually, she is dressed in a luxury outfit, her hair is black, and she has pale skin. She manifests in flames—often black—or in a luxurious setting, and speaks of gateways and passages to the Nightside and how to access them. She teaches mysteries of vampirism and witchcraft, and she also instructs the Initiate in ways of achieving material wealth and fulfillment of personal desires.

Feminine energy empowers the whole work of the first Qlipha. Not accidentally, this sphere is also called “The Womb of Lilith” or “The Cave of Lilith,” and the Queen of the Night appears here to guide the Initiate through the pathways of the Qliphoth. It is the gateway to the realms of the Nightside, to all that is repressed, forgotten, lost, and buried in these layers of consciousness to which we normally have no access, as they are believed to be so dangerous and terrifying that our minds shut them out automatically. The descent into this inner darkness is the mythical descent into the underworld, where mythological

and legendary travelers encounter monsters and terrifying beasts, face ordeals of death and resurrection, and return transformed, possessing knowledge and wisdom that can only be found in these dark, forgotten realms. The symbol of this journey is the magical pentagram that points downwards—to the earth, the realm of matter, the inner darkness, the primordial force of evolution existing Within. This force is the Dragon, the Tantric concept of the Kundalini Serpent that rests in the root chakra, Muladhara, at the base of the spine. Therefore the first Qlipha also corresponds to the first chakra in the subtle body of man and the beginning of the Serpent’s ascent toward Illumination and Godhood. The downward-pointing pentagram is also the symbol of the Qlipha and the central part of the sigil that will be used in this work.

Lilith has many masks and manifestations and in the occult literature we will find a number of descriptions and forms in which she can be seen by a practitioner. Here, at the threshold of the Nightside, she usually appears as a beautiful and seductive woman, but she also comes as a dark goddess, covered in blood and ash. She has black hair and white skin. Sometimes she is seen in the form of a serpent, usually black, with red glowing eyes. In the Opening Ritual she is accompanied by Lucifer, another being of many faces, who often appears in a human form but with demonic features, such as wings and red skin. It is, however, not uncommon to see him as a proud king of the Nightside, with a scepter and a crown on his head.

While entering the Qlipha, you may have visions of the Dragon’s Eye, the eye inside the triangle or a pentagram, or the Eye in the Void. You may also experience the sensation of being in anticlockwise movement throughout the whole ritual and meditation, and sometimes all visions may even seem to flow backwards. The idea of the backwards movement is an ancient

concept associated with the underworld and the dark/left side of reality. In old shamanic rites, journeys to the underworld were initiated through the backwards movement, as well. In the work of the first Qlipha you may also have visions of a vortex opening in your temple to become a door to the Other Side, or the entrance to the Nightside may manifest as a portal through flames—pay attention to the flame of a candle and the incense smoke as these usually signal that the gate has been opened and the Nightside energies are flowing into the ritual space. Finally, you may also enter the Other Side through communion with the energies of Lilith and Lucifer that occurs in the Opening Ritual.

The energies of the first Qlipha are easy to contact and explore. The most common experience in this work is the vision of a cave. This cave is dark, often seen as located in the forest, carved in a mountain, or forming from black smoke. Sometimes it has the shape of the jaws of a beast—a dragon or a snake. It appears at the end of a path in the woods or in a desolate area with the moon shining above. The path is marked with bones and skulls. There are also animal guides and guardians of the gate—among these you may encounter black dogs, cats, leopards, bats, and owls. Sometimes the gate is shaped like a pentagram, burning with flames and surrounded by black smoke and sulfurous vapors. There are holes in the ground, dark portals, and underground temples and labyrinths. There are also dark wastelands and visions of the black scorched earth. Sometimes the entrance to the cave of Lilith leads through the mouth of a serpent or a dragon or another beast of the Nightside, or even through the mouth of the ruling goddess herself.

Another significant motif in the workings of this Qlipha is blood. There are visions of blood spilt on altars, or rivers and lakes of blood in the caves. There are seas of blood, bloody waterfalls and chalices filled with the life-substance. At the entrance of

the realm, as well as in the Tunnel of Thantifaxath that connects the Qlipha with the astral sphere of Gamaliel, you may encounter vampires and vampiric creatures feeding on blood—erotic, such as succubi and incubi, or deadly—such as wraiths and bloodthirsty spectres. You may also see whole landscapes with lakes and rivers of blood, underground chambers lit by blood-red light, red mountains, doors and entrances that open only when anointed with blood, and so on. Another vision you are likely to experience is the presence of snakes—in many different forms and manifestations. Practitioners working with this realm encounter snakes made of fire or smoke rising in a circle around them, biting them, guiding through the landscapes of the Qlipha, transforming into other shapes and creatures, changing into twisting tunnels, guarding temples, or the practitioner himself is transformed into a snake and thus enters the Cave of Lilith.

Finally, the work of this sphere also brings visions of a sea or an ocean under the heaven full of stars. These waters are the border between the material world and the astral plane and represent the concept of the astral waters that are accessed through the Lilith Qlipha. Water is also a gateway to Gamaliel, the next realm on the Tree of Qliphoth, and visions of gates to astral worlds being hidden in water is one of the most common motifs while working with passages between the mundane and the astral realms.

The Sigil of the Qlipha



The sigil of the Qlipha represents both the Womb of Lilith and the Horns of Lucifer, the patron gods of the path, reflecting the conjoined energies of their feminine and masculine Currents. It contains three crescent moons symbolic of the dark goddess Naamah and three flames of Lucifer ignited at the Crossroads of Hecate where all worlds and dimensions meet and intersect. The circle and the triangle inside the pentagram are symbolic of the Eye of Lucifer that watches over all Initiates ascending to his Throne in Thaumiel and the Eye of the Dragon that is successively opened through the initiatory work of particular Qliphothic realms. The sigil should be painted in red, preferably on a black background.

INVOCATION

1. Sit in a comfortable position and put the sigil of the Qlipha in front of you. Open and activate it with your blood by tracing its shape. It is recommended to draw the sigil with blood (or blood mixed with paint) during the ritual itself, but if you do not feel comfortable with drawing, you can draw or print out the sigil before the working and simply trace the lines as if you were actually drawing it.
2. While doing this, chant the mantra invoking the energies of the Qlipha to flow through your mind and adjust your psychic senses to receive the vision of the realm:

*Naamah, Lady of the Gate, open for me the doors to the
Nightside,
Dark and bright, beautiful and terrifying,
Goddess of the Night, lead me through the pathways of the
Dragon!*

3. Place the sigil on the altar or hold it in your hand, and focus all your attention on the image. See how the lines become charged and activated with your life-substance, visualize it glowing and pulsating with fiery Draconian energies. Feel the smell of sulfuric vapors in the air. See the black smoke coming out of the sigil, cloaking you in clouds of dark mist. Envision the image as a gate to the Nightside, piercing the veil that separates the material world with astral realms and dimensions and feel your Third Eye open and pierce the illusory barriers between the worlds.
4. Send the intent of the ritual through the sigil and feel the Draconian energies of the Nightside flowing through the gate, into the room and out, into the blackness of the Void. You may also have a vision of the demon-goddess of the

Qlipha, but whatever happens, do not force any visions and let them come spontaneously and in a natural way.

PATHWORKING

1. Envision a path through the woods. It is dark and there is hardly any light apart from a pale moonlight that is filtering through bare, leafless branches of the trees high above you. The path is marked with bones that seem to have been placed there for a purpose. The atmosphere is cold and ominous, and you can hear strange groaning sounds and the screeching of owls coming from the distance.
2. With each step the forest fades away and you enter a field of black mist, thick-like clouds of smoke. The smell of sulfur also becomes more and more intense. Suddenly, you hear a female voice calling you and you notice a woman emerging from the mist—the Lady of the Gate. She is wearing a long black dress, richly ornamented but tattered. Her hair is black and windy. She has glowing yellow eyes and sharp talons of a bird of prey. On her forehead there are three crescent moons. Greet her and ask her to guide you through her realm. Then continue the visualization.
3. As you speak to the Lady of the Gate, she raises her arms and sends the smoke in your direction as a vortex of black energy that turns into a huge flaming pentagram in front of you—the portal to the Other Side. It burns fiercely with bright red and orange flames. When you enter the portal, you find yourself in a network of tunnels, underground passages, stairways, and labyrinths. They are lit by a warm torchlight that is also pointing the way.
4. Finally, you reach a huge cave in the heart of this realm. Its walls look like made of solid rock but they are moving and pulsating as if you were inside a living organism. The burning

pentagram is now on the floor, and the flames form into the shape of the goddess. Here, at the threshold of the Nightside, she manifests as the Dark Initiatrix, the Queen of Sitra Ahra. She is partially naked but cloaked in darkness and flame. Her face is solemn and beautiful. And she is huge, not resembling the height of a human being. There are hundreds of snakes on the ground, hissing and writhing, coiling around her naked body. And she has the forked tongue of a serpent, as well. Her eyes are reptilian, and strands of her hair wind and twist like snakes around her head.

5. She leans over and lays a kiss on your forehead, penetrating your Third Eye with her serpent tongue. This feels intimate and comforting, but at the same time you can feel your Third Eye bursting with energy, transforming your senses and perceptions. For a moment everything becomes black and then your inner eyes open and you gaze straight into the Void. You can see particles and patterns of energy changing, shifting and moving, taking shapes on the black canvas of the Void—infinite universe filled with Nothing and All. These shapes may take forms of visions, entities, or landscapes. Open your mind for whatever happens and let the experience flow freely. When the vision fades away, return to your mundane consciousness and close the working or continue with the dream practice.

DREAM WORK

1. It is recommended to perform this working before falling asleep. You can do it after the invocation and pathworking, or separately, as a ritual in its own right. Lie down on the bed and bring the image of the sigil into your mind once again. Do not focus on a physical image. Instead, try to visualize it with your eyes closed, in your inner mind, burning and pulsating with the Draconian energies of the Nightside. At the

same time you may chant the same mantra as in the invocation or you may use spontaneous words of calling.

2. As you chant, visualize the sigil growing and changing into a huge portal above you or in front of you—whatever works for you better. Inside this portal there is thick, living blackness. It forms into limbs and arms, tendrils and tentacles, coiling around you to grab and pull you through the portal. Let it happen. Envision at the same time that you are entering a cave-like labyrinth, lit by red and orange light, with sharp rocks rising from the floor and the ceiling like teeth of a beast. When you build this image in your mind, call Lilith, the Queen of the Nightside, to guide you through this dark realm to the gate of dreams.
3. Keep your attention focused on the wish to continue this vision while dreaming. If you wake up at night and can get back to sleep, focus again on the sigil and try to keep this vision in your mind while falling back asleep. Write down your dreams when you wake up, regardless if they were magical or mundane, and possibly meditate on them for a moment, trying to determine if they are somehow related to the energies of the Qlipha. Even if they do not seem related at first, keep records of your dream visions as their meaning might be revealed later. Also, keeping a dream diary is usually helpful in developing dreaming skills in general.





Gamaliel

The Obscene One

THE second Qlipha on the Tree of Night is called Gamaliel, which is translated as “The Obscene One” or “The Polluted of God,” which implies impurity, perversion, sexual fantasies, fascinations, or repulsion—everything that is connected to the concept of repressed or liberated sexuality. All hidden and repressed instincts and desires are brought to the light of consciousness at this Qliphothic level. In Qliphothic initiatory magic it is the first realm on the astral plane, working together with the other astral Qliphoth, Samael and A'arab Zaraq. The powers of these three realms can be experienced at the same time and their energies merge and manifest from the very moment of entering the astral plane. Gamaliel in itself is the sphere of dreams and its energies are accessed through comatose trances, lucid dreaming, altered states of consciousness induced by intoxication and hallucinogenic substances, and transgressive sexual practices. Here the Initiate explores mysteries of witchcraft, lunar magic, and sexual alchemy through the encounter with the Goddess of the Moon. This sphere is ruled by Lilith in her aspect of the Harlot, or Eisheth Zenunim, who holds the Unholy Grail of Immortality, and entities encountered here are her demonic children—the succubus and the incubus, which are believed to embody unconscious sexual impulses.

Lilith is a famous character and there are hardly any magicians that would not have heard about her. She is mentioned in many works of literature and source texts, Jewish works such as the Zohar and the Talmud, the Mesopotamian mythology, and many others. In Judeo-Christian tradition she was the first wife of Adam, created independently of him. Rebellious, independent, and liberated, she refused to submit to her husband and left the Garden of Eden to live in the desert land by the Red Sea where she mated with Samael and gave birth to hundreds of demons. She has many names and titles, both positive and negative. Often called the mother of demons, queen of vampires, mother of prostitution and fornication, succubus, empress of evil, queen of the night, slayer of children and enemy of procreation, goddess of the moon and blood-drinking vampire, symbol of a liberated woman, nature in its untamed aspect, the soul of all living creatures, and so on. She has thousands of faces and to fully know her would take the work of a lifetime. There are also legends in which Lilith is believed to be the original moon that radiated with its own force and refused to yield to the sun. And while the moon was punished to merely reflect the sun, this original power is still contained in its dark aspect, within the sphere of Gamaliel.

The easiest way to experience the energies of Gamaliel is through dreams, visual and astral journeys, and guided meditations. This is an astral sphere, existing close to material plane, which makes it easy to access, but this requires at least basic astral skills. During sleep we leave physical bodies and float onto the astral plane spontaneously. There we experience our fantasies and unconscious fears and lusts as dreams and nightmares. If we know how to control dreams, they become a perfect tool to work with Gamaliel and the other astral spheres. But there are also many other ways to enter Gamaliel. The magic of this Qliphothic realm is also connected with the Svadisthana chakra. If we want to establish contact with energies of this sphere, it can be done

through focused meditation on this chakra. Also experiments with sexual abstinence can be employed as this increases sexual energy and makes contact with this realm easier and more natural. This may seem surprising but it is not a promiscuous lifestyle that will lead us to Gamaliel, but the opposite—a person who restrains from sex is more likely to experience spontaneous manifestation of its forces. On the other hand, the forces of Gamaliel feed on sexual energies, which are the natural vehicle for their manifestation; therefore, experiments with both approaches can be employed in our personal work with this realm. In this chapter you will find examples of sexual trances, but if you do not feel comfortable with working this way, you may choose to perform these practices through simple meditative work only.

On the astral level, apart from the examples mentioned before, rituals of Gamaliel include shape-shifting, lycanthropy, theriomorphism, and vampirism. Witchcraft and traditions celebrating unrestricted sexuality are connected to this sphere, as well. Witchcraft itself often uses skills of clairvoyance, clairaudience, and other methods of astral seeing. These practices are based on intuition, empathy, and opening the mind for transmissions from the Other Side. Gamaliel represents the moon and lunar energies. It is called the dark side of the moon or the blood-red moon, and there are many associations of this realm with blood rituals, sacrifices, mystical transformation and baptisms through blood, and so on. Traditionally, the moon phases correspond to the menstrual cycle, and menstrual blood is a common ingredient in Gamaliel magic. While traveling through the Tunnel of Thantifaxath (the path between the realms of Lilith and Gamaliel), we often experience visions of a cave with blood-stained walls, blood-red river, or scarlet moon dripping blood, and this imagery will be used in the workings provided in this chapter. The magic of this sphere also includes sacrifices of blood and sexual fluids as they are symbolic of life, energy, and the

moon with its phases. Blood is also connected with vampirism—and both in the tunnel of Thantifaxath and in manifestations of Gamaliel we encounter vampiric entities, feeding on blood and sexual fluids. Here Lilith is a succubus gathering sexual energy generated by erotic dreams and fantasies and directing it to the abyss of the Qliphoth. As the ruler of Gamaliel, she represents life and sexuality intertwined with death and decay, the power of creation and the power of destruction, the mystery of Eros and Thanatos conjoined in union. All low magic works through the astral level—love spells, curses, and other practices that cause a change in the material world. It is the border between life and death, and it is also believed that the realm of the dead exists on the dark side of the moon. The vampiric nature of Gamaliel absorbs energy on the astral plane and directs it to the other realms of the Nightside through the sexual alchemy of Lilith and her demonic children.

The Opening Ritual that initiates the work of the Qlipha usually brings visions of caves, tunnels, and passageways. There are also desert landscapes with pillars and pyramids, as well as deserts holding constructions and obelisks resembling Babalon's City of Pyramids from the writings of Aleister Crowley. These pyramids and caves appear with an entrance in the form of an eye or kteis-shaped opening, with red or silver light coming out of it. When you enter the realm, you may experience visions of being consumed by silver light or blood-red light of the Lilith's Moon. Lucifer and Lilith often come here as one being with two faces or two separate beings, one morphing into the other. This vision sometimes turns into the image of a dragon, like in the symbolism of Tanin'iver/Leviathan of the Hebrew lore. There is also the Eye of the Dragon seen between or above them. They come as guides and their appearance may be experienced as physical and tangible, making both planes—the astral and material—merge into one. There are also visions of an owl as the

guide to Gamaliel, and it is not uncommon to see owls through the work of the whole realm, starting from the Opening Ritual. Here owls are seen as living animals, elements of architecture and sculptures, their bones mark the entrance to Gamaliel, and practitioners often experience visions of being transformed into an owl and flying over forests and desert landscapes.

The most characteristic experience, however, is here the vision of a cave. The cave of Gamaliel is filled with blood, possibly menstrual, flowing from the Womb of the Lunar Goddess, connected with vampire symbolism and lunar imagery. Sometimes you can see creatures of the realm being born of this blood and forming from its essence, especially snakes of various kinds and winged, demonic entities. The entrance is through the cracks in the moon, caverns full of spiders and cobwebs, with blood on the ground and dripping from the walls. The vision of the realm also manifests as an image of the Red or Black Moon cracked and dripping blood. The landscapes here are dark or even completely black, or shining and enchanting, blood-red and related to death imagery. There are temples and underground chambers, as well as peaks of mountains and forests—cold and dark or filled with fragrance of incense and warm torchlight. You can see here landscapes with blood-red moon in the sky, rivers and lakes, meadows and groves, and sometimes even underwater sceneries. These landscapes are often full of creatures and various beings—manifestations of Gamaliel's energies—succubi and incubi, winged, hairy demons, ithyphallic satyrs, mermaids, and predatory vampire entities. Sometimes the cave of Gamaliel is also described as made of mirrors that reflect the silvery light of the moon. This silver color is another recurring motif, and here you can experience visions of the silver moon as well as silver spider webs hanging all around or covering the entrance to the cave. Spiders themselves are common, too, and they are small and appearing in

swarms or huge and mutated, acting as guides through this lunar realm.

The goddess herself manifests as a part of the moon and she is often seen with a silvery skin and red flowing hair. She appears naked but is often described as asexual, existing beyond all sexual issues, representing liberation from all desires and frustrations, issues of both promiscuity and abstinence. From the other viewpoint, she is seen as a lustful succubus with an insatiable sexual appetite, obscene and seducing the practitioner through all possible visions and promises. She is often reptilian and predatory, like her children encountered in this realm, and she has snake hair, like Medusa, and milk-white skin with draconian features. She is also seen in a spider form, resembling the Ophidian Spider Goddess Arachne. Sometimes she appears with the chalice in her hands—her menstrual blood is flowing from it and pouring on the ground, thick and dark, forming a mirror in which you can see your own reflection, often distorted and changed under the influence of Gamaliel energies. The mirror and the chalice are also common elements in the visions of this Qlipha. The mirror shows the unconscious layers of the practitioner's mind, while the chalice contains a potion that opens the access to these layers—the intoxicating elixir of life and the deadly poison that dissolves illusions of the material world.

The goddess of Gamaliel may come as a guide and friend or she may appear hostile and cold. She speaks of freedom and liberation from sexual issues, explaining sexuality as a force of expansion and source of creative energy, bringing forth many personal issues for individual practitioners to deal with, showing how she uses her sexual Current in the process of spiritual growth. Depending on your personal sexual issues, you may have beautiful and passionate visions as well as disgusting and repulsive, vampiric and cold. Sexual energies empower the work of this

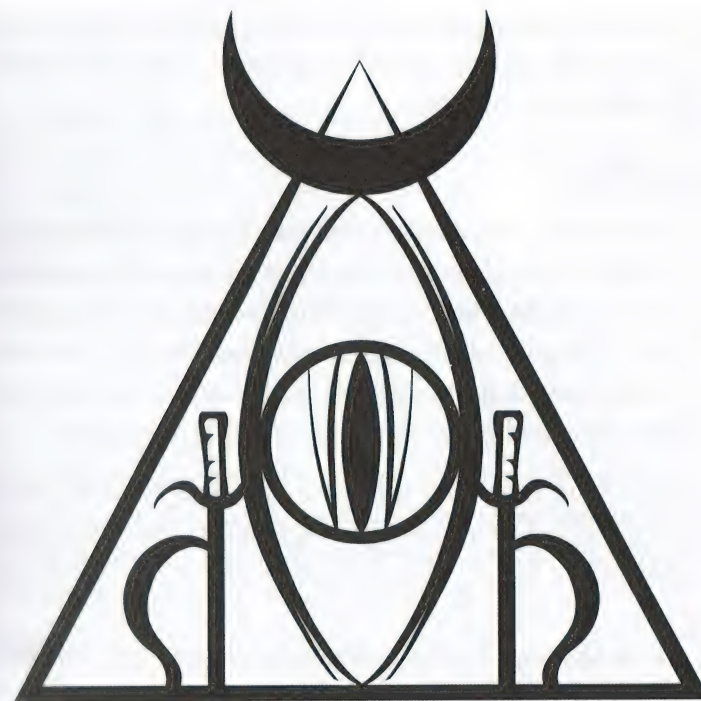
Qlipha all the time, throughout all practices and rituals. The cave itself manifests as a blood-dripping, moist womb of the goddess, and this vision is often experienced as very vivid and tangible. An impulse to offer sexual fluids is common and you may choose to include it in the work, even starting from the Opening Ritual.

Pay attention to your dreams as here is where the energies of the Qlipha manifest with the most intense and explicit visions. They may be dark and unpleasant or fascinating in a morbid way, including obscene visions, excrements, vampires and being a vampire, blood drinking, and transformation. You may have dreams of entranceways, gates, and passages often guarded by birds, serpents, and spiders. You may also dream of blood-red landscapes of Gamaliel, strange and dark places with pools and rivers of blood, caves on the shores of the Red Sea, deserts, and wilderness. Sometimes you may meet the goddess herself in your dreams, in her cave or on her black throne, or you may only sense her presence without experiencing any concrete manifestations. Dreams inspired by the energies of this Qlipha are personal and related to various persons, situations, and life issues. They are often tangible and half-lucid, and you may feel as if you were not asleep but only observing objects in your bedroom and entities passing through it. This is one of the characteristic experiences of Gamaliel, also applying to a succubus/incubus encounter, and it is not uncommon to experience both the feminine and the masculine energies of the realm, often connected to the energies of Samael that are present here, too, as all the Qliphoth of the astral plane are interconnected and work together. With an intense focus on a magical trance, you may easily notice these correlations and access the energies of the other astral Qliphoth through this work.

Another vision that may be experienced here is a journey through the astral waters of Gamaliel in a boat, barque, or an-

other vehicle. Many practitioners describe being carried into the realm by a ship or floating on the water, and water seems to be present all the time, as well. During this work you may also observe the symbolism of the number 3 appearing throughout the practices, e.g. three moons in different phases, three colors in which the energies manifest (red, purple, and grey, or red, black, and silver), you may see three chalices, three snakes accompanying the goddess, and the goddess herself may appear with three heads—human, that of an ass, and the head of a horned beast. All these manifestations are related to the Qliphothic symbolism of Gamaliel (the Obscene Ass), its predatory energies and its sexual initiatory powers.

The Sigil of the Qlipha



The sigil used in this work represents both the Lunar Goddess and the Gate to Gamaliel. It should be drawn on a red background because the primary color of Gamaliel is red, which is associated with mysteries of blood and feminine alchemy. It represents the Kteis of Lilith and the Eye of the Dragon, which corresponds to the concept of the Eye of Lucifer within the consciousness of the Initiate. It is also symbolic of lunar mysteries and the Saturnian character of the gate/pathway (Thantifaxath) through which the Initiate enters the realm of Gamaliel. In meditation its lines may be seen as distorted and blurred because the sigil is reflected in the astral waters through which this realm is

accessed and which correspond to the primal sea of unconscious, the astral dreamlands, the amniotic fluid within the Womb of the Lunar Goddess, and the poisonous essence of the moon that intoxicates the Initiate with the hallucinogenic elixir and induces altered states of consciousness.

INVOCATION

1. Sit in a comfortable position and put the sigil in front of you or hold it in your hand. Like in the workings of the previous Qlipha, open and activate it with your blood by tracing its shape. Again, if you do not feel comfortable with drawing, you can draw or print out the sigil before the working and simply trace the lines as if you were actually drawing it.
2. While doing this, chant the mantra invoking the energies of the Qlipha and adjust your psychic senses to the vision of the realm:

*Lilith, Queen of the Night, open for me the gates to Gamaliel,
Lead me into the Womb of the Dragon,
Through the labyrinths of your darkly splendid world!*

3. Focus all your attention on the sigil. See how the lines become charged and activated with your life-substance, visualize it glowing and pulsating with the blood-red energy of Gamaliel. Envision it as a gate to the astral realm, the Lunar Current of the Qliphoth. Sense the bittersweet fragrance of blood and sexual fluids mixed with incense in the air. See the smoke coming out of the sigil, filling the temple with sparks of silvery energy. Feel your Third Eye open and pierce the barriers between the mundane and the astral. Send the intent of the ritual through the sigil and feel the lunar energies of Lilith flowing through the gate, into the room and out, into

the blackness of the Void. Do not force any visions; let them come spontaneously and in a natural way.

4. It is recommended to do this meditation through a sexual trance and use your sexual fluids to anoint the sigil and empower the energies of the eroto-mystical Current of Gamaliel. However, this method is not necessary, and whether or not you choose to include the sexual trance in this practice is entirely up to you. If you choose to work this way, use your favorite Kundalini-raising method and combine it with physical stimulation: start arousing yourself sexually, igniting the Dragon's Fire at the base of the spine and successively directing it through the chakras up to your Third Eye. Step-by-step visualize that each chakra is purified and activated by the fiery energy. The fire flows through your spine in a powerful stream of force, enflaming the whole body, opening your Third Eye and empowering your inner sight.
5. The meditation with the mantra and the sigil can be incorporated into this trance in either of the following ways:

Keep the sigil in front of you all the time, your attention focused on it, and as you take yourself to the point of orgasm, keep chanting the mantra. Then close your eyes and let the image burst before your inner sight, in a powerful opening of the inner gateways for the energies of Gamaliel. Then let the rest of the experience be natural and spontaneous. Let the vision flow freely and when it is over, or when you feel ready to continue the ritual with another practice, proceed to the pathworking.

Close your eyes and focus on raising the inner energy through the sexual trance, directing it to your Third Eye. When the ecstasy is taken to the point of orgasm, focus on

all your astral senses being activated by the flow of the force—sight, taste, smell, etc., taking you beyond the gates of the flesh and attuning your consciousness to the energies of Gamaliel. Then open your eyes and focus on the sigil and mantra meditation. At this point you can also anoint the sigil with your sexual fluids. Let the meditation flow freely and when it is over, continue with the pathworking.

PATHWORKING

1. Envision that you are floating on silvery astral waters. The huge full moon shines high above you. It is beautiful and breathtaking. The water is warm and its silvery essence caresses your skin in a pleasant, relaxing way. You breathe deeply and with each breath you can feel the lunar energy entering your body through the lungs. At the same time your body becomes one with the water. You are dissolving, and with each breath you feel lighter until you can rise above the waters, floating up toward the silvery moon.
2. As you get closer, the color of the moon changes—from white it becomes orange, slowly turning into red, and finally, it glows with odd, unearthly blood-red light. It is now very close. It shines with a red glow and, as you gaze at it, you notice a kteis-shaped crack, an opening that looks like an entrance to a cave. Thick red blood drips from the opening and its metallic smell makes you shiver with anxiety and anticipation for what is about to happen.
3. Finally, you get so close that you can touch the surface of the moon and enter the cave. It is not a mundane, stone-carved cave. Its entrance looks like the female sexual organ. All around you seems alive and you feel that you are inside a living being, radiating warmth and pulsating with life. The walls of the cave vibrate in the heart-beating rhythm and you can

hear seductive whispers and hissing, voices of serpents beckoning you, inviting to go deeper into the fleshy womb of the Lunar Goddess. You feel excited and all your senses are unusually sharp, the feeling is also empowered by the smell of fresh blood in the air.

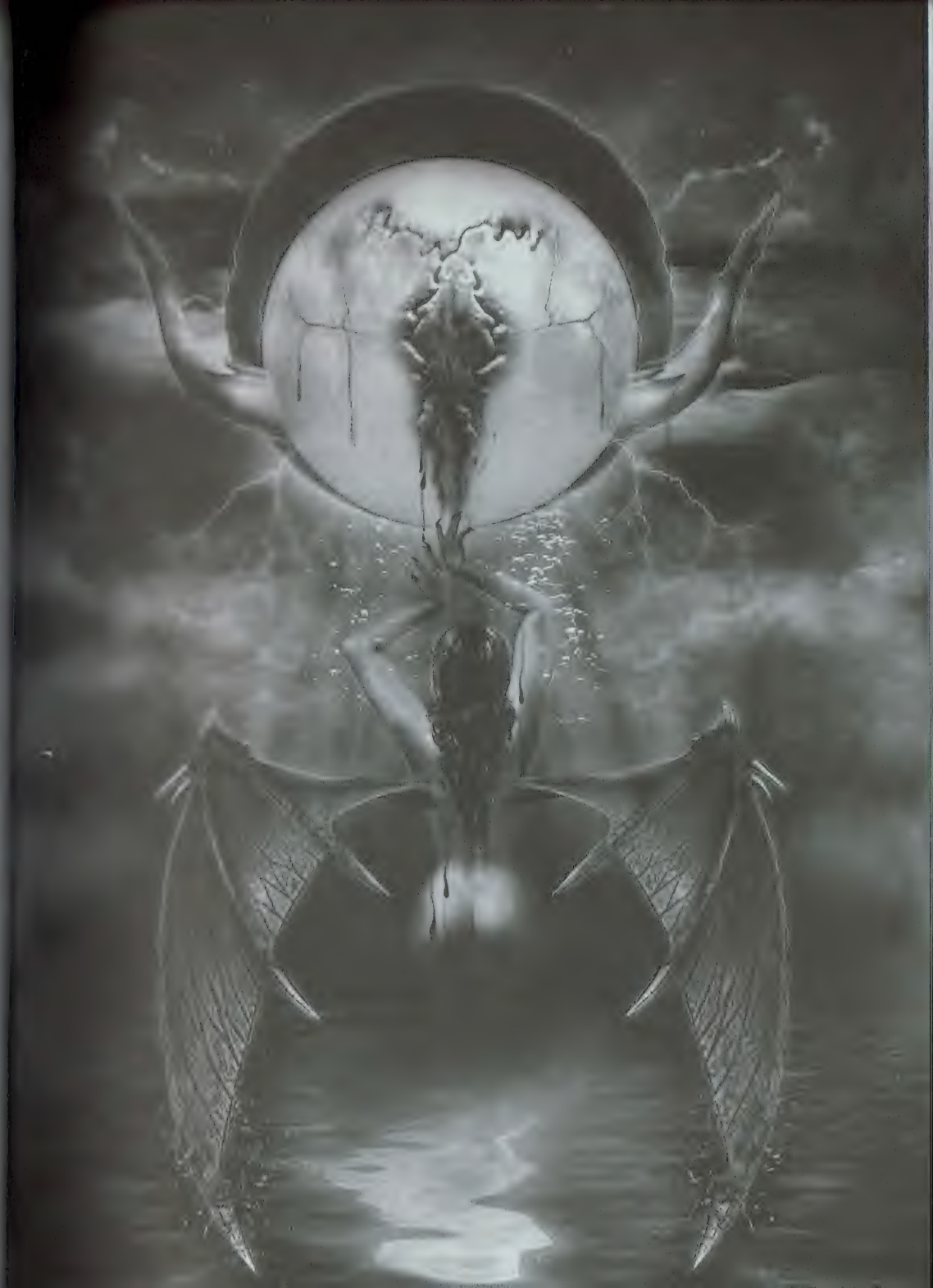
4. Whisper the name “Lilith” and ask the Goddess to guide you through her astral kingdom. See her emerging from the shadows, naked and beautiful, with fiery hair and reptilian eyes. Let her touch you and let yourself be transformed by her touch. At this point you may have a vision of yourself transforming into a serpent or another creature of the Ophidian Current of Gamaliel. Let it happen and open yourself for whatever may come. Let these visions flow freely and when they are over, return to your mundane consciousness and close the working or proceed to the dream work.

DREAM WORK

1. This working should be done shortly before sleep. It includes a mantra “Lil-Ka-Lilitu, Lilith Malkah ha-Shadim” that you should memorize before you start this practice. It also includes the sexual trance, which this time is necessary to perform the working properly. Also, before the working you should draw the sigil of Gamaliel on your forehead, in the Third Eye area—it should be drawn in your own blood, or blood mixed with red paint.
2. Lie down on the bed, close your eyes, and visualize the sigil within your inner mind. Instead of the sigil, you may also focus on the image of a huge black moon dripping dark red blood. When you build the image in your mind, start chanting the mantra. The calling should be chanted in a low, whispering tone. At the same time start arousing yourself sexually. Focus on how the Dragon energy arises at the base of your

spine, flowing through the chakras and activating your astral senses. This time, however, do not get yourself to the point of orgasm. Shortly before that moment, stop arousing yourself—instead, direct and focus the energies in your Third Eye. To perform this practice successfully, you need to enter a liminal trance between the state of waking and dreaming. Feel how your inner eyes open and your sight becomes attuned to the energies of the astral plane. At this point your whole body should be vibrating and you should be awake and alert, your mind clear and focused on the practice, but your physical body should be heavy and on the verge of sleep.

3. If done properly, you should find yourself in astral dreamlands, where your dreams and visions will be shaped by the working. If you wake up at night, focus again on the visions and bring them back to your mind while falling asleep. Write down your dreams when you wake up, take a moment to think how they are related to the energies of the Qlipha, and make notes of your thoughts and observations.





Samael

The Poison of God

THE third Qlipha on the Tree of Night is called Samael, which has several meanings and is most often translated as "The Poison of God." Other meanings include e.g. "The Desolation of God," or "The Left Hand," and are associated with the concept of fallen or failed creation. It is the third lowest level on the Qabalistic Tree, the counterpart of the Sefirah Hod, which stands for the principle of Intellect. As the dark side to "Intellect," Samael represents "Poison" that destroys all that is rational and perceived as solid. It sows the seeds of doubt and dissolves reason, logic, and faith. Patterns of thinking, beliefs, choices, moral values, and the whole perception of the world is questioned and dissected through the ordeal of insanity and disbelief. While the Lilith Qlipha is the gate to the Other Side, where the adept starts the journey into worlds of beautiful darkness, and Gamaliel is the chalice filled with spiritual Poison, Samael is the actual level where the Poison is drunk in its totality. This results in the downfall of reason and faith and we are forced to reevaluate our lives. Doubt becomes the divine sword of Samael, the Angel of Death, by which the adept removes all unnecessary parts of existence while walking through the Desert of Insanity and Confusion, which is an inevitable stage of this process.

The Samael Qlipha, however, only derives its name from the Angel of Death, while its true king is the shape-shifting demon-god Adrammelech. Originally, Adrammelech was the sun god worshipped in the Assyrian town of Sepharvaim and his cult included human sacrifice and the burning of offerings. In medieval demonic hierarchies he holds the title of the Great Chancellor of Hell. He also appears in the Bible in reference to the sacrifice of children who were burned or placed within a heated bronze statue of the god. His common depiction is that of a half-human half-peacock, resembling the Peacock Angel, Melek Taus of the Yezidi lore. In a symbolic sense, the peacock represents the union of all colors and is an allegory of immortality and eternal soul. Birds such as ravens, swans, and peacocks also serve as symbols of particular stages of alchemical workings. In alchemy the peacock is the symbol of the phase in which the Initiate has experienced the connection between the material and the spiritual and learned how to transform one into the other. At this level the Initiate is fully aware of having achieved the inner experience of the astral world and it is truly a turning point on one's magical path. We are now confronted with the concept known as "The Peacock's Tail," a sudden appearance or rush of colors with stunning iridescence that is observed when the Peacock King spreads his feathers into all dimensions of Infinity, which may create an illusion that we have reached the final stage of the spiritual process. At this point we are also shown the multitude of possibilities on a magical path, but at this level it is all but a glimpse of the true power. The rainbow flash of the Peacock's Tail corresponds to the colors of the seven chakras through which the Kundalini Serpent rises in its ascent toward liberation. It is also connected with the symbolism of Azazel, the fallen angel who taught mankind the art of alchemy, according to the apocryphal Books of Enoch.

Visions of this Qlipha are full of shadows, poisonous imagery, flames, chalices, and other vessels filled with various potions, pictures of deserts, snakes, scorpions, and peacocks. There are also visions of feathers and colors—changing and shifting into other colors, vibrating with energy, and forming peculiar energetic patterns within the ritual space. Many practitioners observe unusual lights in their temples—apart from the fiery energies of the Draconian Current, there are flashes of blue, white, and silver radiance. It is also common to see many small eyes looking around from all directions, usually spider eyes or reptilian eyes of snakes or dragons.

In the Opening Ritual Lilith is usually seen either in her snake or human form. She has long hair and white or blood-red skin. Sometimes she and Lucifer/Samael come as one being, other times they appear as separate beings at first and then merge into one. Lucifer is usually black, with burning eyes and black wings, sometimes holding a chalice in his hand. This working may also bring visions of the Eye of Leviathan opening in the Void and in the depths of the inner mind, destroying illusions and piercing barriers between worlds. Other visions may include images connected with sexual Currents of the astral plane, such as Lilith in the company of the succubi, visions of being bitten by astral vampires or snakes, poison being injected through the bites, and sexual congress with the entities or the gods of the astral realms.

Rituals and meditations with this Qlipha bring forth a lot of chaos and confusion, both into the workings themselves and into the life of the practitioner. This confusion is triggered by the concept of Poison, which manifests in many different ways. Within the ritual work you may experience visions of venomous creatures and animals: snakes, scorpions, predatory beasts, birds of prey, etc. You may also have visions of acid rain, poisonous waters, and

chalices filled with toxic liquids. Some of these images are connected with the sigil of the Qlipha, and it is not uncommon to see desert landscapes with serpents and pyramids, black flames, and temples in inverted pyramids—drifting in the Void or located underground. The sigil itself may be experienced as being projected on the body of the practitioner and you may see yourself as a chalice into which the Poison is poured, black flames flowing through your body, forming a crown on your head, your skin pierced by serpents' tongues, or your heart removed and replaced either by a black flame or a black diamond.

Samael is also the Qlipha of the Trickster—the folklore and mythological character who constantly disobeys, challenges, and reverses normal rules and norms of behavior. By reversing the world's order, the Trickster provides balance and harmony in the universe. Laughter and reversal of values open the mind and free the Initiate from the boundaries of reason that stand in the way of spiritual progress. Ethic values are destroyed and replaced by aesthetic. The Poison has transforming and decomposing quality that dissolves frames of morality and releases the Initiate's potential of self-expression and self-creation. This experience may be accompanied by a vision of yourself as a skeleton, the bare bones of existence, or pure spiritual essence with no body at all. The Poison also has liberating powers—it releases the feeling of being free from what normally binds you and allows to see through illusions and to cross boundaries. This process is represented by the Peacock God Adrammelech who endows the magician with the vision of pride and beauty, which, however, is illusory at this point and it is only a part of his initiatory test.

The Poison also affects thoughts and emotions, and during this work you may experience depressive moods, emptiness and pointlessness of life, the feeling that you have lost your place in the world, or you may see the world as illusive and unreal. You

may feel as if you were “being eaten by nothingness” and everything in your life may be questioned and doubted. This is usually followed by dark dreams that include e.g. falling into black holes, being eaten by dark caves, visiting strange planes beyond the terrestrial world, fierce imagery—such as storms and disasters, shadows, chalices, blood, dark deserts, and various beasts and monsters. Many practitioners describe here visions of being transformed into serpents and liberated from human consciousness, thus experiencing primal and atavistic visions after which it is often difficult to switch back to normal, mundane perception. You may also experience the feeling of being “possessed” or filled with many different forms of consciousness. Some practitioners find themselves speaking in tongues, others completely lose their sense of identity and the whole experience becomes so intense that it is often necessary to take a longer break before proceeding to the work of the other Qliphoth.

While working with this Qlipha you may also have visions specifically connected with Adrammelech. He usually appears in his half-human half-peacock form, but often this “human” part is not human at all. He is beautiful, golden and flashing with colors but hardly ever has any human features and his face resembles a bird's beak rather than a normal face of man, although sometimes he appears in a human form, as well—as a black demon-lord or a black man with large black wings. Other visions connected with the Peacock King include e.g. a golden crown with seven points and seven eyes with emerald-green pupils or a crown of peacock feathers. He may either wear this crown on his head or hand it to you, which has a transforming effect in itself and triggers visions of shape-shifting. You may see your astral body acquire the rainbow colors of the peacock or you may find yourself in the center of the Void, with thousands of peacock's eyes around. Also, it is not uncommon to notice references to peacocks and peacock feathers in everyday situations, as if the

Peacock King was present all the time and in all places during the work of this Qlipha. Finally, you may also have visions of being transformed into a peacock—growing wings and flying over the desert landscapes of Samael, among temples and pyramids.

Magical techniques used to work with this Qlipha are based on the principle of de-construction and de-programming, and manifest in such cultural phenomena as psychedelic and surreal art, deconstruction of language, or other abstract and atavistic forms of expression. The Poison of God destroys rational and organized patterns of thinking and erases boundaries of mundane reality, thus exposing the Initiate to the unknown and the irrational. By drinking the black essence of the alchemical nigredo, the adept sees the world as dissolving and begins to question everything around. Doubt and disbelief work as acid that consumes values and dogmas that we have been absorbing throughout the whole lifetime and are viewed as obvious, essential and logical, thus dissolving the very foundations of our personal world-view. At this moment a great amount of energy is released and we grasp a glimpse of freedom and power, which is to be achieved in full when we reach the solar sphere of Thagirion/Tiphereth in the center of the Qabalistic Tree. It is the foretaste of our inner potential, but it is not the full realization of this potential in itself. This is the ordeal of the Peacock King who blinds the adept with his iridescent splendor in attempt to trap us in his Desert of Insanity, forever deluded by the play of colors, the Illusory Vision of Godhood.

Some of these techniques are described in this chapter, others are left for you to discover through your personal practice. Like in the case of the previous workings, these rituals and meditations are only meant to help you get familiar with working methods specific for this Qliphothic realm, and it is recommended to explore and develop them further through your indi-

vidual work. These techniques are based on mental de-construction and often described by practitioners as difficult and transforming on many levels. Be careful with that, and take a few days off your magical practice after you finish the work of this Qlipha to let the energies settle down and get back to balance. During this time you may feel the essence of “poison” and the energies of the “trickster” all around, affecting your life in many strange and unexpected ways. They may bring forward many questions and doubts, but also many insights concerning initiation and self-sacrifice, as well as knowledge about absorbing the energies, processing them, and using them as tools of personal development. While the workings of Lilith and Gamaliel confront you mostly with feelings and emotions, this time it is the intellectual and rational side of perception that is questioned and tested. Your perception of people, situations, personal values, and beliefs will be challenged and exposed to doubt. You may find the workings of this Qlipha chaotic, confusing, and overwhelming. Do not panic when it happens—this is a natural manifestation of Samael’s energies and it proves that there is a successful contact with the forces of the Qlipha. You may also experience personal changes occurring under the influence of these workings—this is also a natural thing. For many practitioners the level of Samael on the initiatory path is a huge breakthrough, affecting the life and the surrounding world in many strange ways. It is a harsh test on the path, but there are still many others to come.

The Sigil of the Qlipha



The sigil of the Qlipha should be painted in gold on a black background. It includes the glyph of the Chalice filled with the Ophidian/Draconian Poison, holding the Black Flame of Samael/Lucifer conjoined with the Current of Adrammelech

represented by the seven pyramids/ziggurats of his stellar cult. The pyramids also signify facets/pieces of the Black Diamond, the allegory of Godhood and the crowning of the Draconian Self-Deification, which on the level of Samael is yet illusory and represents the initiatory ordeal of the Peacock King. The eyes on fire on top of the pyramids are symbolic of the eyes in the Peacock's Tail and refer to many forms of perception and states of mind that are experienced through the initiatory process of the Qlipha. The snake coiling around the Chalice of Samael signifies the Ophidian alchemy of the astral realm. It moves down, emphasizing that the path is toward the Within, and poisons the Initiate's consciousness with the Ophidian Venom. The Eye in the Chalice is symbolic of the Eye of the Dragon, the center of awareness, and the bird leg with sharp talons represents the bestial nature of the Peacock King.

INVOCATION

1. Sit in a comfortable position and put the sigil in front of you. In the workings of the other Qliphoth so far you have opened and activated the sigils by tracing their shape with blood. This time the image is quite complex and if you do not feel up to drawing it yourself, simply activate it by putting a few drops of blood on the already drawn or printed sigil. However, if it is possible, do it the same way as before—by drawing or tracing it during the ritual itself.
2. While doing this, chant the mantra invoking the energies of Samael and the Peacock King Adrammelech and adjust your psychic senses to the vision of this Qliphothic realm:

*Adrammelech, Great Peacock King, open for me the gates to
Samael,
Show me the Truth and show me the Lie,
And let me find Clarity and Wisdom in your Desert of Insanity.*

3. Focus all your attention on the sigil. See how the lines become charged and activated with your life-force. Visualize it glowing and pulsating with the dark fiery essence of Samael. Envision it as a gate to the Qliphothic Desert of Adrammelech on the astral plane and send the intent of the ritual through the sigil, into the blackness of the Void. Feel your Third Eye open and pierce the illusory barriers between the mundane world and the astral plane.
4. At this point focus on your breathing cycle and reverse it. With each inhale envision that you are breathing out, while each exhale is visualized as breathing in. Combine this breathing technique with visualizing a cloud of thick black air entering your lungs, spreading throughout the whole body while you hold your breath and leaving it when you breathe out. This technique is known as reversed or Qliphothic breathing. It allows for a shift of consciousness and opens the mind for the energies of the Nightside. It may also be combined with other reversed actions—e.g. you may move your head or the whole body while visualizing that you are moving in the opposite direction. You may have unpleasant physical sensations with this technique, such as dizziness or nausea, but do not stop when it happens unless you really have to—it is supposed to induce a trance of confusion and the feeling of being sick or disoriented is a natural part of this practice. Continue the reversed breathing pattern until you lose the sense of everything around.
5. Then enter the sigil and visualize yourself sitting on the black inverted pyramid, surrounded by the other six ziggurats with reptilian/ophidian eyes burning on top of them. In your hands you are holding a chalice with a golden liquid—the Poison of Samael. Drink it and feel how the Poison descends

through your spine in a serpentine movement and flows through your veins, setting your body on fire. You are now a part of this stellar Current and the center of the Void. The pyramid is inverted because it draws the Current and brings it back to earth, and you are the Chalice in which the Black Flame of Samael is ignited. Explore this feeling and let the experience flow freely until it comes naturally to an end. Then open your eyes, take a few deep breaths, and return to your mundane consciousness.

PATHWORKING

1. Begin this meditation by visualizing the same scenery as in the previous working—envision yourself sitting on a black inverted pyramid in the center of the Void, among the other stellar ziggurats channeling the Current of the Peacock King. Again, you are holding a beautifully ornamented chalice, but this time it is empty. Gaze into the chalice and chant the name “Samael” until you see seven golden peacock feathers emerging from it and growing until they form the shape of the Peacock King himself. He is golden and fiery, half-man half-peacock, wearing a golden crown on his head. Snakes are coiling around his arms and their venom drips into the chalice, filling it with a golden-black elixir.
2. Drink the Poison and feel its fiery essence spreading throughout your body. As it flows through your veins, visualize that you are transforming. Your body disappears and becomes one with the blackness of the Void. Everything around you disappears, too, and you are now alone in the black empty space. At this point start chanting the mantra “I am Samael.” This time, however, your voice is different—it splits into hundreds of voices that echo and return to you changed and distorted. As you chant the mantra, what you hear is no longer what you speak—you can hear these words

in multiple versions, spelt backwards, distorted, negated, transformed into other words. This is all abstract and confusing. Continue chanting until you find yourself in a state of total confusion in which you do not know where you are or who you are, until everything becomes alien and surreal, dissolved in the Poison of God. Then let this state of confusion invade your consciousness and override your senses.

3. At the same time visualize hundreds of peacock's eyes around you—they are all parts of your consciousness that is now split into a multitude of beings, perceptions, and manifestations of your mind. You are connected to all of them and you can look through them into particular parts of the Self. These eyes also let you gaze into your past and future incarnations, or rather projections of your mind, as time and space do not exist in the Void. It feels like you are hundreds of separate forms of consciousness at the same time, with no center and no point of focus. This may be a very abstract and maddening experience. Let it happen and open yourself to whatever it may bring. Explore the multiple parts of the Self but do not force any visions—let them come spontaneously and end in a natural way.
4. Close the working and return to your mundane consciousness—this may not be easy, but do not panic and take your time. The key to make this practice successful is to let go and submit yourself to the experience. It is an ego-dissolving technique that will, and should, make you feel uneasy, uncomfortable, and confused. When the working is finished, ground yourself by simple mundane actions, such as eating, talking to someone, cleaning the temple room, etc. Write down all thoughts and observations and keep them in your records as their meaning might be revealed not immediately, but in time.

DREAM WORK

Perform this working shortly before sleep, preferably after one of the previous practices of this chapter, but it can also be done as a separate ritual.

1. Lie down, close your eyes and visualize the sigil of the Qlipha within your inner mind. Instead of the sigil, you may focus on the vision of yourself sitting on the black inverted pyramid, which you already know from the previous meditations. The chalice with the Poison of Samael is in your hands. Around you there is only blackness of the Void. Build this image in your mind, and when you feel ready to continue, start chanting the mantra:

SAMAEL-SARAF-LE-SAMA-SHAI-TAN

The calling should be chanted in a whispering tone, like the hissing of a serpent, and you can also hear hundreds of hissing voices around you, joining you in the chant.

2. Keep chanting until you find yourself in a comatose trance. Then visualize a black snake coming out of the chalice. It coils around you and bites you in your forehead. Your Third Eye begins to pulsate and your whole body slightly vibrates with energy—this should be a calm, relaxing feeling. As you gaze into the chalice, it begins to grow and expand, slowly pulling you inside, absorbing you into the black essence that it holds. Let it happen. For a moment everything will disappear, devoured by the liquid blackness, and then you will find yourself in the black desert of Samael. Call the Peacock King to guide you through his realm and let yourself fall asleep, with your mind focused on the wish to continue the vision in your dreams.

3. When you wake up, write down your dreams and take a moment to think if they are related to the energies of the Qlipha. Make notes of your visions, thoughts, and observations and keep them for further reference.



A'arab Zaraq

The Raven of Dispersion

A'ARAB Zaraq (Harab Serapel), also called "The Raven of Dispersion" or "Ravens of the Burning of God," is the last Qlipha on the astral plane of the Qabalistic Tree. It is the dark counterpart of the Sephirah Netzach—"Victory." The forces of Netzach are connected with the planetary influence of Venus and represent emotions and passions—desire as the driving force that overcomes obstacles on the path and inspires the Initiate to move forward in search of spiritual enlightenment. It is the raw energy that needs to be balanced, and this balance is found in the Sephira Hod, which represents intellect, rational thinking, and self-control. On the Dark Side of the Tree these forces exist in their pure, primal form, unbalanced and unbridled. On the physical plane they manifest as greed, jealousy, possessive attitudes, unrestrained passion, and uncontrolled lust—the negativity of Netzach, the dark side of Venus. While the symbol of Venus in her bright and positive aspect is the dove, the emblem of A'arab Zaraq is the raven. Spirits and entities associated with this realm are hideous bird-like creatures, with raven wings and demonic heads, who are born in the heart of the volcano and fly above stormy waters of the last outpost on the astral plane, carrying the soul of the Nightside traveler into the heart of the Tree, the Black Sun of Thagirion. Initiation through Netzach is the con-

trolled and willed pursuit of desire and the mastery of emotions through patience, fortitude, and endurance. It is also the principle of leadership and victory on the spiritual path by inspiring and motivating others to action and movement. Initiation through A'arab Zaraq is the mastery of emotions through the direct confrontation with unrestrained desire, the unbridled lust of the Dark Venus. It is also the victory over fear, death, and passive existence through the path of the warrior, the domain of Baal, who is the ruling god of this Qlipha.

A'arab Zaraq is ruled by Baal, the god of war, and the Dark Venus, the goddess of passion and sexuality. According to another theory, the ruling forces of this Qlipha are Baal and Tubal Cain—the Maker of Sharp Weapons. In this book, however, we will focus on A'arab Zaraq through the polarity of the masculine force of Baal and the feminine Current of the Dark Venus. Initiatory process ignited in this realm is the mixture of these two forces entwined and conjoined in the dynamic union of passion and violence, lust and bloodshed, fear of death and ecstatic affirmation of life and its carnal delights. It is the Path of the Lover, as well as the Path of the Warrior, initiation of death and sacrifice and initiation of love and sexual pleasure. Baal is the warrior god who leads men to battle. He wears a golden armor and a golden helmet with bull's horns. In his right hand he holds the spear, in his left hand—the shield. Sometimes he appears with his right arm outstretched, conjuring and commanding lightning. In Semitic areas the word “Baal” was a title and meant “master” or “lord.” Therefore it was attributed to a wide range of gods with whom Baal was identified, from nature deities of stormy weather, such as Hadad, to demonic gods such as Beelzebub, the evil Lord of Flies and the Prince of Demons. The second ruling power of the Qlipha—the Dark Venus, or Venus Illegitima—is a highly ambivalent force. In her positive aspect she is the yielding, watery, feminine principle that is balanced through the Current of

her male consort. She absorbs his fiery force and unites the opposites of the masculine and the feminine, providing balance for these two Currents. In the realm of A'arab Zaraq, however, the force of Venus is unbalanced and unbridled, manifesting in all extremes, from ecstasy and heights of sensual delight, to lowest obsessions, covetousness and abuse. Venus can be tender and loving, and, at the same time, she is fierce and ruthless. She presides over rites of female magic, seduction, manipulation, sexual temptation, and she is the patroness of love and affairs of heart, sex, and marriage. At the same time she is the proud goddess of war who bestows military victory, good fortune, and success in battle. As the goddess of A'arab Zaraq, she continues the work initiated by the mysteries of Lilith in the sphere of Gamaliel—the transformation of carnal into spiritual. She is the sensual goddess of prostitutes and presides over delights of flesh, but she also sublimates the sexual urge into higher virtues. However, to understand her role we have to remember that while facing the Dark Venus, we do not only meet the sensual goddess of passions but also the warlike and bloodthirsty consort of the god of war. They both preside over the initiatory process of A'arab Zaraq as initiators and guides through the fierce mysteries of this Qlipha, and meditations provided in this chapter also focus on both of them.

Like in the work of the previous Qliphoth, energies of this realm usually manifest already in the Opening Ritual. The flames of the Qliphothic star take shapes of burning horned skulls. There are visions of ravens, stormy astral waters, fire and baptism through flames, draconian/reptilian eyes on fire, flames assuming the form of crowns, sea shores with ravens flying over the waters, stars, torches, and blood-red roses typifying the feminine Current of the realm. The entrance to the Qlipha is seen in the form of a vulva, although it may also resemble the center of a flower, a lotus or rose. Manifestations of Lilith and Lucifer reflect the energies of A'arab Zaraq, as well. Lilith comes in a beautiful stellar form

—naked and shining with star energy, ephemeral and dark. She also appears with another pair of arms, like a Hindu goddess. Sometimes she is dressed in armor, other times she has black wings and claws, pale skin, and reptilian eyes. Lucifer, reflecting the war-like nature of this Qlipha, usually appears with bull's horns, wearing a golden armor and holding a spear.

The Current of A'arab Zaraq comes with flashes of lightning and sounds of thunder. There are also flashes of white and blue astral light in the temple, and if the workings are performed during an actual storm, the energies outside add up to the atmosphere and empower the whole experience. The Draconian character of these energies is also represented by visions of Leviathan, the giant sea serpent who comes with storm and fury and devours the Initiate, transforming us and adjusting our astral senses to the energies of the Qlipha. They are experienced as fierce and sexual, bringing forth thoughts on the nature of sexual energy and methods to use it for spiritual progression instead of wasting it for physical fulfillment. There are also intense Kundalini sensations, fierce and overwhelming, leaving the practitioner agitated and overcharged during the whole work of the Qlipha.

Meditations with the sigil of the Qlipha, apart from visual experiences, also bring many insights and observations on the nature of these energies. There are visions of the sigil in the shape of an eye emerging from astral waters, forming into a crystal-white portal. The sigil also morphs into the shape of the Dark Venus and Baal—the warrior and the goddess in a dark dress. There are thoughts on the path of the warrior; war and passion merging in the consciousness of the Initiate; victory over death, fear and passive existence; mastery of emotions through endurance and fortitude; confrontation with unbridled lust represented by the Dark Venus; and many other forms of inspiration triggered by the energies of this Qlipha.

Visions of transformation into a raven or another flying creature are not uncommon in this work. The motif of growing wings and flying over the world is a recurring image, as well. You may have visions of flying alone or with ravens that herald war and change, or you may find yourself flying toward the Black Sun or floating over waters. This sensation of flying is usually experienced as liberating, revealing the need to be free and unbound by any mundane obstacles. Many practitioners working with the energies of A'arab Zaraq describe this feeling as being struck by lightning or cleansed by fire and thus freed from the bonds of the flesh. While some experience this feeling as frightening, others are thrilled and overcome with joy of freedom.

The ruling forces of the Qlipha manifest in many ways—as warrior gods, birds, half-birds half-humans, or half-ravens half-skeletons. They are also seen as warriors in armor, holding spears or lances. Sometimes Baal appears with the head of a bull, other times he is wearing a helmet. His consort is also seen in armor and with a helmet covering her face. And sometimes they appear as two faces of one being or twins. Their energies are often described as golden, bright and fiery, manifesting as lightning bolts or fires of a volcano. There are also visions of the temples of Baal and Venus, golden and copper, located on waters or tops of mountains, with ornaments in the shape of swords and spears. There are weapons of all kinds and a lot of war symbolism, which is especially reflected in dreams that are often filled with pictures of war and battles. Dreams are a natural vehicle for energies of A'arab Zaraq to manifest and they are usually related to the work in one way or another—they may include visions of the ruling gods, war concepts, sexual imagery, or death associations. There are also dreams of water and flying, transformation into a winged form and journeys into the unknown.

Practitioners working with this Qliphothic realm often describe this work as “intense.” This is used in reference to the energies of the ruling gods or simply the Current of the Qlipha and its influence on the everyday life. This influence manifests as reflections on the nature of the path, death and sorrow that accompany the rites of passage, or the necessity of self-sacrifice. On the other hand, the energies of the Qlipha are fierce and dynamic, inspiring fights and aggression, testing our Will and desire to move forward, and creating situations in which we have to fight for some reason, protect and defend ourselves or attack others who stand in the way. It is natural to experience here the conjoined energies of the Current of lust and passion and the warrior energies of Baal and the Dark Venus, and even if they are experienced together, the fierce, war-like element often seems to prevail.

Another form of influence that this Qlipha may have on the mundane level is the experience of “dispersion” in various aspects of life, especially events and situations that bring forth dissolution and entropy—in relation to interactions with other people and changes occurring in the everyday life. Your perception of things and other people around you may change considerably, and you may begin to reevaluate your goals, attachments, relationships, or interactions with the surrounding world in general.

The Sigil of the Qlipha



The sigil of A'arab Zaraq represents the Currents of Baal and the Dark Venus, displaying the conjoined symbolism of the masculine and feminine energies of the Qlipha. It includes the glyph of the Spear and the Horns of Baal, merged with the planetary symbol of Venus and the Eye of Lucifer enclosed within a trian-

gular portal above the waters of the astral plane. The eye in the Spear is symbolic of the vulva of the Lunar Goddess, while the phallic shape of the weapon signifies the masculine influence of the God of War and the fierce ordeals on the path of the warrior. The sigil should be copper-gold, painted on a black background, but you may also experiment with such colors as green or red.

INVOCATION

1. Sit in a comfortable position and put the sigil of the Qlipha in front of you. Like in the workings of the previous Qliphoth, open and activate it with your blood by tracing its shape. Again, it is recommended to draw the sigil during the ritual itself, but if you do not feel comfortable with drawing, you can draw or print out the sigil before the working and simply trace the lines as if you were actually drawing it.
2. While doing this, chant the following invocation to invoke the energies of the Qlipha:

*Dark Venus, Lady of the Twilight,
Open for me the gates to A'arab Zaraq,
Mighty Baal, Lord of War,
Give me your weapons and protect me on the way,
And let me fly on the wings of the raven into the heart of the
storm!*

3. Focus all your attention on the sigil. See how the lines become charged and activated with your life-force, visualize it glowing and pulsating with the golden energies of A'arab Zaraq. Envision it as a gate to the Temple of Venus and Baal on the astral plane and adjust your senses to the energies of this Qliphothic realm. Feel your Third Eye open and pierce the illusory barriers between the worlds. Send the intent of the ritual through the sigil and feel the fierce masculine en-

ergy of Baal and the eroto-mystical feminine Current of Venus flowing through the gate, into the room and out, into the blackness of the Void.

4. Envision yourself floating on waters of a limitless dark ocean in a huge seashell or flying over the waves. Hear the sounds of thunder roaring across the sky and the croaking of millions of ravens flying above. Fiery bolts of lightning rip the sky asunder and the whole atmosphere is fierce and ominous. Let yourself flow with the experience. Feel your body vibrate, charged with the electrical Current of the Qlipha. If you perform this working during an actual storm, absorb the energies of the Outer Dragon—meditate outside or at least open the window in the room. Do not force any visions, let them come spontaneously and end in a natural way.
5. Close the working or proceed to the following visualizations. These meditations will open your consciousness for the masculine Current of Baal and the feminine Current of the Dark Venus. It is recommended to explore each meditation separately and then combine both to experience the conjoined forces of these two Qliphothic rulers.

PATHWORKING – THE GOD OF WAR

1. Visualize yourself flying over the dark waters of A'arab Zaraq. You may envision yourself in the form of a raven, dragon, or simply imagine that you can fly. Build this image in your mind and feel the stormy atmosphere around you. The sky above is dark and the waters are raging down below.
2. In this stormy landscape you notice a golden pyramid floating on water. On top of it there are two large horns of a bull. This is the astral temple of Baal. As you come inside, you see the God of War waiting for you. He is dressed in golden armor and a horned helmet. His face is hidden behind a

golden mask in the shape of a skull. A black raven with a monstrous skull head is sitting on his arm. In his hand he is holding a large spear but the top of it is actually made of four blades, like a four-armed cross. Inside the cross there is an eye and the whole spear casts bolts of lightning all around. He presents you the spear and you take it with your both hands. At this moment a powerful surge of electricity rushes through your body, focusing in your Third Eye that begins to swirl like a vortex. For a moment everything disappears and then you find yourself riding on the waves of the stormy sea. The Temple of Baal is gone and you are now alone, surrounded by millions of ravens flying around you. The energy flowing through the spear is filling you with power and wrath. It is fierce and dynamic. You are now wearing the golden armor and the helmet of the God of War and you can command winds and clouds, waves and storms.

3. Explore this powerful feeling and let the Current of Baal guide you through the whole experience. Let the vision flow freely or experiment with the energies of the God of War and try to focus them on a target or use them for the purpose of self-knowledge. When the vision fades away, finish the working and return to your mundane consciousness.

PATHWORKING – THE DARK VENUS

1. Begin this meditation in the same way as the Baal working—envision yourself floating on the astral waters of A'arab Zaraq or flying above them. This time, however, the water is calm and the waves are gently rolling. It is also a beautiful and sunny evening, and the sun is low at the horizon, coloring the water with a mystical golden-copper radiance.
2. In the air you can smell a subtle fragrance of roses and after a while you notice the Temple of Venus floating on the waves

in a huge seashell. The goddess is sitting on a copper throne, surrounded by white doves and white roses. She has a white dress and copper-colored hair. Her skin has a shining copper tint, as well. She is beautiful and pure at the first glance. But as you come closer, the whole scenery begins to change and you notice the true face of the goddess. The roses are stained with blood, which is dripping from them into the water, dying it red. The doves change into ravens. The goddess' dress is no longer pure but stained with blood and semen—the worn garment of a courtesan. Her eyes turn black, and she rises from her throne to welcome you as the fearsome lady of war. In her hand she has a golden spear and she thrusts it into your forehead, piercing your Third Eye that explodes, opening you for her mystical Current. This feels painful and erotic in a strange way, filling your mind with visions of war and sex, seduction and domination, ecstasy and agony.

3. Let yourself flow with this experience. Explore the visions and meditate on what they mean to you on the personal level. Open yourself for whatever may come and let the Lady of the Twilight guide you between your conscious and unconscious instincts and emotions. Do not force anything and let the visions come to a natural end. Close the ritual or proceed to the dream work.

DREAM WORK

1. Lie down on your bed, relax, and begin to chant the name of the Qlipha—"A'arab Zaraq"—in a low, vibrating voice. Continue with the chanting until your senses are attuned to the energies of this realm and your body slightly vibrates. Focus these vibrations into your Third Eye.
2. At the same time envision yourself sitting (or lying) on the shore of a dark, stormy sea—not at night, rather at twilight,

but the sun is hidden behind the clouds and the whole landscape is grey and ominous. You can see bolts of lightning striking all around and hear the sounds of thunder ripping apart the sky above. You also seem to hear the croaking of ravens and soon you notice them—hundreds or thousands of black birds flying down from the cloudy sky. At the same moment a single bolt of lightning strikes you straight in your Third Eye. A surge of fierce, electrical energy flows through your spine, from the top of your head to the soles of your feet, and you feel that you are no longer in your body—it is lying still on the ground and you are a spirit, free from the bonds of the flesh. At this point visualize that you are transforming—black wings grow from your back and you become a raven yourself, ready to fly with the other ravens through the stormy landscapes of A'arab Zaraq.

3. Keep your attention focused on the wish to continue the vision while dreaming. If you wake up at night, focus again on the vision and try to keep it in your mind while falling back asleep. Keep records of your dreams and possibly meditate on them for a moment after waking up, trying to determine if or how they are related to the energies of the Qlipha.



Thagirion

The Disputer

THAGIRION is the central Qlipha on the Tree of Death and the first solar realm on the map of the Nightside. Like Tiphereth, existing on the Tree of Life, it is the heart of the universe and the mediator between the worlds above and the worlds below. While Tiphereth is the Sun of the Dayside, representing Cosmic Balance, Harmony, and Integrity, Thagirion is called the Disputer, or Litigator, and signifies Hollowness and the principle of Disintegration—the Black Sun of the Qliphoth. The central characteristic of this sphere in its bright aspect is equilibrium, maintenance of balance and compensation for imbalance. This equilibrium is essential to the integrated mind, represented by Tiphereth, in which the conscious and unconscious are united in the Vision of Harmony. The virtue of Tiphereth is Devotion to the Great Work, its principle is Intellect, and it stands for the Divine Harmony between the opposites: light and dark, male and female, conscious and unconscious. Thagirion questions and reverses these principles, showing that Divine Order and its foundations are illusion and the true Equilibrium can only be found Within, in the Hollowness of the inner Void. While in the realms below, on the material and the astral plane, we confront the collective unconscious; in the solar sphere we are faced with transcendent consciousness, which unifies all life in all its aspects.

The experience of solar consciousness is compared to the yogi's achievement of the Dhyana state, in which all thoughts and perceptions, along with the ego, are united and dissolved in all-consuming Illumination. This leads to detachment of the mind from the mundane and manifestation of the path through affirmation of the Initiate's Vision of Godhood. This vision is reflected in the concept of the Daimon or the Holy Guardian Angel, symbolic of the Higher Self and the fully integrated consciousness that is associated with the initiatory process of this Qliphothic realm.

Thagirion is the Qlipha of the Adversary, the force powering up the desire of Ascent, the impulse toward change, transition and transgression. The title "Disputer" refers to the antinomian character of Thagirion that stands in opposition to laws and principles of Tiphereth and represents the destructive and devouring forces of the Nightside. However, it can also refer to a juridical process in which the Adversary is the litigator, or the prosecutor, acting on behalf of a superior force, sometimes identified with God, other times with the Devil. The Adversary is present in every religious, magical and social paradigm and manifests in many shapes and through many masks. Where there are structures and laws to follow, there is also an archetype of rebellion that stands in opposition to the established order. Throughout ages this force has been represented by many gods, demons, and various mythological and legendary characters. It is Lilith who renounced the law of obedience and left the Garden of Eden to establish her own kingdom on the shores of the Red Sea. It is Set, the fearsome God of Storm and Change, initiator of the Black Flame. It is Lucifer and his Non Serviam ("I shall not serve"), with all legends of rebellion and freedom. And while studying various cultures, religions, and folklore, we will certainly find many other characters representing this timeless archetype. The energy that powers up the force of the Adversary in the sphere of Thagirion is Sorath, the Beast, or the Antichrist, whose number is 666 and

whose symbol is the V sign. The same symbol is associated with Lucifer and his horns and with the letter Vau, which is the sixth letter of the Hebrew alphabet, in Gematria representing the number 6, which is also the number of Tiphereth/Thagirion on the Qabalistic Tree.

The demon-god of Thagirion is Belphegor, the Lord of the Dead. He is also the spirit of wealth and treasures and the demon of sorrow. He appears as a phallic god, a skeletal lord, a beautiful young girl, and in many other disguises. Described in old books of magic as one of the seven princes of Hell, he is believed to seduce man with the vision of wealth, licentiousness, or laziness, and in the Christian tradition he is the demon of Sloth, one of the seven deadly sins. His name is believed to originate from the Assyrian Baal-Peor, "Lord of Peor," which refers to the mountain on which the Moabites worshipped their god of heresy. The deity mentioned in these legends was an ancient god of the sun, sometimes identified with the Mesopotamian sun-god Shamash. The god of the Moabites was also associated with licentiousness and reputedly worshipped through orgies and fornication. The most important function, however, is Belphegor's role of "The Lord of the Opening." While Sorath, the Antichrist, represents the conjoined principles of the Cosmic Tree in their bright and dark aspects, which is symbolic of the powerful and integrated consciousness, fully equipped with all necessary tools of the actual Ascent to Godhood, Belphegor opens the way to the further realms of the Tree, making the Ascent possible. By invoking his essence, the Initiate achieves knowledge and understanding of this process and becomes the Lord of the Black Sun himself, thus awakening the power to move forward through the crossroads of the worlds.

The initiatory process of Thagirion is also represented by CHIVA, the image of the conjoined forces of Lilith and

Lucifer/Samael, signifying the Daimon, or the Shadow Self of the Initiate. Therefore, while working with this Qlipha, it is not uncommon to experience visions of the God and Goddess of the Nightside in their integrated aspect. This already manifests in the Opening Ritual. Lilith appears in this work as a fiery goddess, fearsome and majestic, standing in front of the Black Sun. Lucifer's manifestations are fiery and draconian, with horns and red wings, and sometimes his head is that of a goat. These manifestations are merged and united into one, which may be experienced as a vision of Lilith and Lucifer holding together a staff or a trident with black and red snakes coiled around it, like in the Caduceus, or they may appear as one being, manifested as Baphomet—with a female torso, goat's head, hairy legs, and dragon's wings. This symbolism is connected with the image of CHIVA that is also known as the Beast of Thagirion—the child or manifestation of the conjoined forces of the demonic couple that presides over the Qliphoth.

Another vision characteristic of Thagirion is the image of the Dragon as Ouroboros or Tanin'iver, encircling the temple and expanding over the whole universe, consisting of red and golden energies of Lilith and Lucifer. This is sometimes experienced as an increase of fiery sexual energy—intense, rapid, and often exhausting. Dreams and visions of dragons and Dragon force are a recurring motif here, as well. These visions are about destroying and resurrecting the world, burning the old and building a new universe, which usually carries a personal meaning for each individual practitioner. There are snakes and dragon-snakes manifesting as parts of ourselves and the universe—Behemoth as manifestation of the earth's energy and Leviathan—the image of chaos and cosmic waters. Sometimes they are seen as two snakes coiling around the Caduceus, as well. There are also visions of the Sun and the Black Sun with a flaming crown above, dragons devouring the sun, scorpions holding the Sun (or the Black Sun) in

their tails, black swirling vortices of dark solar energy, etc. The motif of a spiraling vortex of energy, swirling solar force, or multicolored space filled with various forms is another vision common for the work of Thagirion. Often these visions are abstract and experienced in energetic way only, without visual imagery, although strong and bringing forth sensations of being overcharged from within or burning with the inner fire—manifestation of the Inner Dragon.

There are also other visions and insights into the nature of Thagirion energies—images of death and barren landscapes, cold, dark, and devoid of life and light, visions of apocalypse and destruction, dreams of treasures, the center of the earth, and underground places. They all evolve around the concept of the inner core, the Void within, the inner flame, the center of the Dragon force. There are thoughts and observations on the Draconian initiatory process, integration of various components of the Self within the inner Void, the Dragon energy, personal power, the nature of the path, necessity to step outside the boundaries of the body and mundane perception, the concept of freedom, and many more. While working with this realm you may have visions of the Black Diamond, the symbol of Deified Consciousness, which is associated with the Vision of Godhood, the spiritual experience of Thagirion. There are also thoughts of death and dying as a part of the initiatory path, accompanied by visions of skulls and skeletons, funerary symbolism, burial ceremonies, and various rites of passage. These visions of dying, as well as death imagery, are connected with the realm of Belphegor, the demon-god of the Qlipha.

The initiatory process of Thagirion brings forward many questions and insights concerning the path and personal Ascent. Of course, this is true of each initiation, lesser or greater, but here personal issues become much more complicated than ever before

—also more abstract and connected with things we do not usually pay attention to. During this work you may observe a greater focus on your inner processes—seeking the vision and the understanding of your personal development, deciding what to empower or leave behind on your journey to self-knowledge, struggling with various personal issues—with a lot of emphasis on clear and decisive thinking, being grounded and firm in your decisions, cleansing yourself and clearing the way, shedding the old, and rearranging your short and long term goals. You may experience the force of the Adversary igniting issues of self-worth and the need of liberation from things that bind you in your progress, the need to be purified, cleansed, free from human feelings and attachments, shifting the focus to things spiritual, essential, powering up the Ascent. Finally, you may also experience the need to know yourself in a greater extent than ever before—desire to get to the root of your existence and understand it, to become one with your Daimon/Higher Self and see yourself as the origin and the focal point of All.

The Sigil of the Qlipha



The sigil of Thagirion represents the force of Belphegor manifested within the Eye of the Adversary and enclosed within the Draconian Sun that embraces both the Sun of the Dayside and the Nightside, united in their destructive aspects, which is symbolized by the sharp and fearsome rays. The skull in the central part of the image is symbolic of the Lord of the Dead, while the eye corresponds to the Third Eye in the body of the Initiate, the center of spiritual awareness, which is also connected with the mysteries of the Black Sun as the heart and the central point of the Void. The two dragonheads represent the conjoined forces of Lilith and Lucifer/Samael, the God and Goddess of the

Qliphoth. The sigil should be painted in red and gold colors on a black background.

INVOCATION

1. Sit in a comfortable position and put the sigil of the Qlipha in front of you or hold it in your hand, close enough to gaze at comfortably. Again, open and activate it with your blood by tracing its shape or draw the sigil during the ritual itself, like in the workings of the other Qliphoth.

While doing this, chant the mantra invoking the ruling forces of Thagirion and adjusting your senses to their energies:

*Belphegor, Lord of the Opening, unlock the gates of Thagirion
And grant me the passage to the heart of the Void!
Sorath, Spirit of the Black Sun, transform me in your sacred fire,
So I may become CHIVA, the living manifestation of the
Adversary!*

2. Focus all your attention on the sigil. See how the lines become charged and activated with your life-substance, visualize it glowing and pulsating with the dark solar energies of Thagirion. Envision it as a gate to the force of the Adversary on the solar/mental plane—manifesting through many masks and disguises of this timeless archetype. Send the intent of the ritual through the sigil and feel the fierce Current of the Adversary flowing through the gate into the temple and crystallizing into the head of Belphegor, the demon-lord of the Qlipha. His mouth is wide open and forms a passage in the shape of a black swirling vortex. This whirlpool of black energy grows and envelops around you, carrying you to the Other Side. Finally, the blackness crystallizes into a huge dragon eye in the heart of the Void. There are also two ser-

pents—Leviathan and Behemoth—entwined around the eye like in the Caduceus, breathing out flames that form a fiery crown on top of it. When you build this image in your mind, project it onto yourself—visualize the serpents entwined around your spine, releasing a powerful stream of the Dragon force flowing through your body, reaching your Third Eye and forming the flaming crown on top of your head. Enjoy this experience and open yourself to whatever it may bring. Do not force any visions and let them come spontaneously. When you wish to end the meditation, return to your mundane consciousness and close the working or proceed further.

PATHWORKING

1. Visualize yourself in black empty space—alone in the heart of the Void. Focus for a moment on this silence and solitude, and then envision a fiery vortex, forming in front of you, growing and swirling. It shoots out tongues of fire that look like tentacles terminated with scorpion stings. Inside the vortex you can see a reptilian/draconian eye, and then the whole image morphs into the shape of a beast—manifestation of Sorath. It has two short horns, an inverted pentagram on the forehead, a scorpion's tail, a lion's body, and you can also see fiery wings of a dragon behind it. The beast opens its mouth and breathes out flames in the form of serpents that coil around you, setting your aura on fire. The dragon's wings fold around you and at the same time you can feel your body vibrate and attune to the energies of Sorath's fiery Current.
2. This energy focuses in your Third Eye and explodes. Sorath's mouth changes into a fiery corridor and you stand up to walk through. But with each step you are transforming too, becoming one with this fiery Draconian Current. Your body is that of a lion and you can feel the fierce solar force driving you forward. Your hands and feet have the sharp claws of a

beast of prey. Your head is the head of a dragon and you can breathe fire that destroys all that stands in your way. With your scorpion tail you can fight your enemies. Fiery dragon wings grow from your back and you can fly to the center of the Void.

3. This is a powerful and enlightening experience, transforming you into a living vessel for Sorath's energies and manifestation of the fierce Current of the Adversary. Open yourself to visions, thoughts, and emotions that you may have during this meditation. The energies of the Adversary power up the desire of change and evolution—you may experience this as a need to burn certain ties in your life. Bonds that are strong and genuine will prevail and become forged in the fire, others will burn. Let it happen. The energies of the Black Sun bring forth ecstasy and melancholy, joy and sorrow, excitement and grief. This all can be experienced through this working and afterwards. Observe how these feelings affect various changes in your life and do not try to prevent these transitions—they are a natural part of the initiatory process. Make notes of your observations.

DREAM WORK

1. Lie down on your bed and bring the image of the sigil of the Qlipha into your mind once again. Visualize it changing and morphing into the Black Sun—cold, absorbing, devouring, and dissolving everything that it swallows. It is giant, pulsating and swirling like a vortex, sucking everything inside. Stars, planets, worlds, and galaxies, are all swallowed by the black whirlpool of this primal force. Finally, it pulls you inside, through the black gate, and for a moment you drift in the silent ocean of blackness where nothing exists—neither time nor space. Even gods do not exist here and you are alone in the heart of the Void.

2. Keep your attention focused on the wish to continue this vision while dreaming. If you wake up at night, focus again on the sigil and try to keep the vision in your mind while falling back asleep. Write down your dreams when you wake up and meditate on them for a moment, trying to determine their meaning and possible connections to the energies of the Qlipha. Keep records of your dreams and ritual visions, writing them down after each working.





Golachab

The Burning One

GOLACHAB is the Qliphothic counterpart of Geburah on the Tree of Life. Geburah itself is a harsh force that belongs to the Pillar of Severity and has a reputation of the fiercest and the most fearsome of all Sephiroth. It is called “Strength” or “The Great Fire of God” and connected to the principles of courage, firmness, and justice. In its Dayside symbolism, it is understood as God’s way of punishing the wicked and judging humanity according to absolute adherence to the letter of the law. Spiritual experience of this Sephira is the Vision of Power, and it is believed that the Qliphoth were created because of the unbalanced forces of Geburah that turned against God, broke out of the original unity of the Sephiroth and began their own emanations. These emanations are the dark realms of the Qliphoth—the shadow side of the Tree of Life and anti-structure to the Divine Order. The forces of Geburah’s Qliphothic counterpart are even more violent and uncontrollable. This realm corresponds to the planet Mars and the concept of war. The meaning of “Golachab” is “The Burning One,” its principles are wrath, violence and cruelty, and the ruler of the Qlipha is the fiery demon-king Asmodeus, the Destroying God. The forces of Golachab are those that burn to do destruction—even on themselves, and through communion with this realm the Initiate also becomes

the Burning One, living fire that consumes everything on its way, including oneself. It is the most violent initiatory test on the path of the Qliphoth.

Asmodeus is called “the one adorned with fire.” He is a demon-king and one of the princes of Hell in the traditional demonology. Among demons embodying the Seven Cardinal Sins, Asmodeus represents Lust and is responsible for twisting people’s sexual desires. He is mentioned in the Talmud and a number of Jewish legends as a demon of carnal desire and promiscuity, breaking marital vows and inciting debauchery. He is also one of the demons that worked on the construction of the Temple of Solomon. His name is derived from Avestan language and he is associated with the Middle-Eastern demon of wrath called *Aēšma-Daēva*, where *aēšma* means “wrath,” and *daēva* signifies “demon.” Other variations of his name include *Ashmedai*, *Asmodai*, *Asmodee*, *Hasmedai*, *Shamdon*, and *Sinodai*. Asmodeus appears in many sources and is a recognizable character of demonology and old magical grimoires. In the *Dictionnaire Infernal* by Collin de Plancy, he is depicted with the breast of a man, a cock’s leg, a serpent’s tail, three heads (one of a man spitting fire, one of a sheep, and one of a bull), riding a lion with dragon’s wings and neck—animals associated with either lust or wrath. He is also a part of the *Goetia*, where he is described as a powerful king. He has three heads: the first of a bull, the second of a man, and the third of a ram, the tail of a serpent, and feet webbed like those of a goose. From his mouth issue flames of fire and he sits upon an infernal dragon, bearing a lance with a banner in his hand. He teaches the arts of arithmetic, astronomy, geometry, and all handicrafts. He also makes one invincible, bestows the Ring of Virtues and reveals hidden treasures. In Draconian magic he often appears as a fiery winged being, emerging from the vortex of flames. The upper part of his body is that of a man, the lower is a swirling vortex of fire. In ritual systems he rules the element

of fire and the direction of West (or South). On the Qliphothic initiatory path he is the guardian of the Lake of Fire and holds the keys to the gates of Golachab. He is summoned to grant access to this Qlipha and its mysteries and to open the way further, into the other realms of the Tree of Night.

The Lake of Fire is a concept commonly associated with Christian depictions of Hell, originally derived from the ancient Egyptian vision of the underworld. In the Egyptian Coffin Texts and other similar sources it is described as a place of suffering and punishment for the wicked. In the Christian tradition it is believed to be the second death of man, the allegory of eternal pain and the fire of the final damnation. According to the *Revelation*, this punishment is reserved for the cowardly, the faithless, the detestable, murderers, the sexually immoral, sorcerers, idolaters, and all liars. It is the Pit of Destruction and the abyss of unquenchable fire. This is actually not very far from the vision of Golachab that is encountered by the Initiate of the Qliphothic path. However, instead of shuddering with horror and fear, the Initiate of the Tree of Qliphoth has to enter the waters of the lake willingly in order to be transformed by its fiery essence and emerge as a fiery phoenix, born in the heart of Golachab, burning with its Eternal Fire and carrying its flames into the world as a living manifestation of the Burning One. This may sound abstract at first, but once you get to this point on your initiatory path, this test is something that you will have to face in one way or another.

The rites of Golachab are the works of fire and fury, wrath and war, attraction and repulsion, lust and suffering. Techniques to contact the energies of this Qlipha are based on sexual gnosis. But while in the workings of the astral plane sexual gnosis was achieved through fascination, lust and intoxication, here the pleasure is achieved through pain and exhaustion. Methods to work

with sexual magic of Golachab are those of sado-masochism and may include harsh practices aimed at inflicting pain and suffering—bdsm techniques, self-mutilation, cutting, burning, fire-walking, bloodletting, the practice of flagellation known from religious mysticism as a popular technique of ecstasy and purification, etc. The full communion with the forces of the Qlipha occurs at the height of agony, when we are no longer able to withstand the pain and consciousness is pushed beyond boundaries of the flesh in ecstasy of pain that is compared to the experience of sexual orgasm, releasing the Kundalini energy on a completely different level than in other kinds of sexual gnosis. It is not about sex as such but exploration of sexual ecstasy through methods not limited to stimulation of sexual organs. If you are not fond of this kind of practices, you might have a harsh test before you and a lot of personal taboos to overcome at this initiatory level. In this book we will not explore these techniques in full, this is something left for each practitioner alone, but you will find here a working that includes the practice of self-induced pain—the method, however, will be left to your choice.

As usual, you may observe the energies of the Qlipha manifest already in the first working, providing a glimpse into the initiatory forces of the realm and their violent, fiery aspects. Manifestations of Lucifer and Lilith are red and fiery and the cave is filled with fire and blood—there are streaks of lava on the walls, fiery lightning bolts, the cave itself is surrounded by fire, and the whole imagery is fierce and powerful. You may have visions of a fiery lake and sensations of floating on a rock over a burning river of lava through a cave-like corridor into the heart of the realm or being in the center of a volcano. There is a lot of blood here, hot and boiling, and you may even experience a physical smell of fresh, hot blood in the air during these workings. Ophidian and Draconian symbolism is present all the time, as well. Lilith appears with fiery snakes, sometimes wearing makeup that looks

like tribal face paintings. She emerges from fire and you may see her with flaming hair or with the lower half of her body in the form of a fiery vortex. Lucifer appears as a fiery demon breathing out flames or a warrior in armor, holding a sword. You may also experience visions of the Dragon, a reptilian eye, triangles on flames, an inverted trident on fire channeling the energies of the Qlipha into the physical temple, and other manifestations of Lucifer's Draconian Current.

Meditations with the sigil of the Qlipha bring forth visions of thorns, fire and lightning. There are fiery landscapes, apocalyptic and dark—ruins of the world, smoke, ashes, the smell of blood in the air, deserts and volcanic places, rivers or lava and burned wastelands, with no life, except for shadows and amorphous dwellers of these barren realms. The fire moves and dances, changing into snakes that enter the Initiate's consciousness, filling it with the essence of Asmodeus and transforming into the likeness of the King of Fire. Sometimes the flames assume the form of three snakes forming a fiery crown, and the numbers 3 and 7 in their various manifestations can be observed throughout the whole work of this Qlipha. There are also visions of the Black Diamond—burning, changing, and morphing, never the same, never static, or sensations of being the Black Diamond—thoughts of the initiatory processes and how they affect the personal life of each individual practitioner. And sometimes the King of Fire manifests himself to guide the practitioner through his nine hells.

The workings of this Qlipha are often described as “fire and energy” in its pure, unbridled form—violent and fierce. This energy is intense and painful, but delightful at the same time, showing that pain and pleasure are one and the same. There is a lot of wrath, fury, and aggression released through these practices, feelings of power as contrasted with weakness and hopelessness

at the same time, desire to burn things in our lives and take action, even while facing situations that seem completely out of control—flying on fiery wings in pursuit of pure desire, without fear of consequences, or with conviction that whatever happens, we have enough power to deal with it—burning our world to ashes and arising as a phoenix that heralds a new beginning. This energy, however, becomes balanced as it is channeled. It is also earthed in many strange and unexpected ways—affecting relationships with the surrounding world, various forms of self-expression such as writing and artistic creations, insights into the nature of the Qlipha and its energies, and so on. Thoughts of destruction and chaos are common, as well as messages about finding balance between destructive and creative energies. This fire also has a cleansing quality—it is painful and unbearable but also purifying and comforting. It destroys what needs to burn, creating an inner Void, and then fills this Void with nourishing flames, leaving the sense of wholeness and fulfillment. A motif recurring in the visions of the Qlipha are snakes, especially fiery serpents, reptilian eyes, and tridents—and often these are combined into glyphs and sigils reflecting the nature of these energies.

On the individual level, the leading concept in all these workings is desire and the understanding of it in its various forms and through many aspects of life. It is painful and unbearable, as well as motivating and driving to action. It is not limited to sexual lust but manifests a longing for “something,” craving for things that we desperately want but seem beyond our reach or cannot be accessed at a particular moment, motivating us to use the flames of Golachab to burn what separates us from attaining fulfillment. Finally, it is also about facing consequences of what we destroy and create, although the actual ways of dealing with these consequences are a lesson of the next Qlipha. There is a lot

of meaning to all that and each practitioner is encouraged to explore it further through their individual work.

The Sigil of the Qlipha



The sigil of the Qlipha is symbolic of the harsh forces of Golachab and represents the Draconian initiatory process of this realm. Through the works of Thagirion the consciousness of the Initiate becomes crystallized into the Black Diamond but it is not perfect yet—it cracks under the violent force of the Burning One and has to be forged through the flames of Golachab and initiations of the further Qliphothic realms to remove all flaws and become truly perfect and indestructible. This force is repre-

sented here by fire and lightning. The glyph of the Black Diamond is inscribed within a vortex of thorns, signifying the harsh tests of the Qlipha, while the circle of flames is symbolic of the Lake of Fire, the very heart of the realm, where the initiation of Golachab is received. The sigil should be black, painted on a gold or red background.

INVOCATION

This ritual combines the practice of invocation and a trance technique based on self-inflicted pain. It is recommended to perform the whole working as it is provided here, but if you really do not feel ready for the Golachab trance technique, you can simply replace it by another method of sexual trance, such the one you used in the workings of Gamaliel, for instance.

1. Sit in a comfortable position and make an offering of your blood on the sigil of the Qlipha, which is the focal point of the ritual, opening the doors to this fiery realm. You can draw it during the ritual itself, like in the workings of the other Qliphoth, or trace the already drawn or printed image. Whatever method you choose, open the sigil with your life-substance and focus all your attention on it. Visualize your blood activating the gateway to the energies of Golachab, the lines of the sigil coming alive, shining and morphing.
2. While doing this, chant the following mantra to invoke the energies of the Qlipha and the demon-king Asmodeus, adjusting your psychic senses to the vision of the Lake of Fire:

*Asmodeus, King of Fire, open for me the gates to Golachab,
Show me the Way of Lust and Fury,
And let me rise from the flames like phoenix from the ashes!*

3. See how the image becomes charged and activated with the fierce energy of the Burning One. It manifests as a bright and pure fire, violent and flowing in a powerful stream of force, bursting through the gate like the fire of a volcano. Envision the sigil as a gate to the burning landscapes of Golachab—black volcanic mountains with the huge Lake of Fire in the heart of the realm. As you chant, focus on how the atmosphere in the room thickens, the air becomes hot and dry, the flames of the candles grow and flicker, and the whole temple becomes one with the fiery energies of Golachab that are flowing through the sigil into the ritual space.
4. At the same time begin the trance through a chosen pain-inducing technique—such as e.g. flagellation, burning, cutting, piercing, etc. The choice is up to you. Be careful with this method—there is no need to mutilate yourself to achieve a proper trance state. The key to performing this practice successfully is to remember that the pain has to stimulate your senses and build the energy up to the point of climax—similarly as it is in sexual stimulation, the only difference is that here the stimulation is not focused on (or limited to) sexual organs and the pleasure is achieved through pain. If you choose not to perform this trance method this time, simply use another sexual technique that works well for you.
5. At the climax of the experience stop chanting and start breathing deeply. Envision the ever-burning flames of the Lake of Fire arising all around, surrounding you in a circle, growing and moving with each breath. Outside the circle there is only blackness, the huge ocean of non-being, where nothing exists and all acts of Will can be projected to manifest. The circle of flames is the center of the universe and you are the axis of the world, the Pillar of Ascent in itself. Feel the heat penetrating your body and flowing through the

spine, activating the chakras and awakening the Dragon force within. Let your Third Eye open and pierce the illusory barriers between the worlds. Send the intent of the ritual through the sigil and feel the fiery Current of the Burning One flowing through the gate, into the circle and out, into the blackness of the Void. Sense the presence of Asmodeus, the Destroying God, manifesting through the flames and open yourself for whatever may happen. Do not force any visions, let them come spontaneously and let the meditation end in a natural way. Close the ritual or continue with the pathworking.

PATHWORKING

1. Sit or lie down and clear your mind for the vision of the Qlipha. Visualize a mountainous landscape with rocks and volcanoes. It is black and fiery: everything looks burned or molded in the fiery lava that flows in narrow streams, resembling flaming veins on the sides of the mountains. The rocks and stones are black, as well, and they look like made of obsidian crystal. It is very hot, the ground is scorching your feet and the air is thick and hard to breathe. Flaming rain is pouring from the black skies above. Nothing is static here. The whole scenery is ominous, apocalyptic, and fearsome.

You stand on top of a mountain, looking down into a fiery pit below. The whole scenery is round and you can see a narrow path carved in the rocks, spiral stairs leading down, into the Lake of Fire.

2. As you go down the path, it gets even hotter and you feel as if you were entering a burning furnace. You can feel the heat pressing upon your skin, entering your lungs, step by step melting your body and leaving the pure essence of being. You can enter the Lake of Fire in this form only, with no attach-

ments to the flesh or anything material. At the same time tendrils with sharp thorns shoot from the ground and coil around you, piercing your body and causing agonizing pain that grows with each step on the way. One of the tendrils entwines around your head, like a crown of thorns, piercing your Third Eye, which bursts with unbearable agony of senses. With each step your body and mind are dissolved in waves of heat and pain until there is nothing left to dissolve and what remains is the pure core of your Will and desire to go further.

3. Finally, you reach the bottom of the pit. You are now standing on the black shore of the huge lake of lava and fire, the very core of Golachab. In the center of the lake there is a chalice made of flames, holding a black burning crystal, which is alive, moving, swirling, and pulsating with a heartbeat. This is the Heart of the Lake, the furnace where the Black Diamond is forged through the initiatory process of the Qliphoth. You can now enter the fiery waters of the Lake and let yourself be transformed by its fiery essence. This is an ecstatic feeling that should push you beyond the gates of the flesh and outside the borders of what you perceive as reality. Enjoy this feeling and let it take you up, above the Lake of Fire and volcanic landscapes of Golachab, in ecstatic flight between worlds and dimensions. Envision yourself in the form of a fiery phoenix, born in the heart of Golachab, burning with its Eternal Fire and carrying its flames into the world, setting on fire all that has to burn in order to make the further progress on the path possible, initiating the process of forging the Black Diamond, the symbol of Godhood. Let this meditation be personal and accept whatever comes with the transformation. Enjoy the powers that have been awakened through this ritual and meditate on how they can be used in your further growth.

DREAM WORK

1. Lie down on your bed and close your eyes. Once again, visualize the sigil of the Qlipha within your inner mind and at the same time start chanting the mantra:

*GOLACHAB HARIL BURIOL
ASMODAI SARAPH ABAHIN.*

2. As you chant, envision the vortex of flames and thorns opening up before you, swirling and inviting you to travel through the gate. Step into the gate and let yourself be devoured by its energy. Imagine that everything around you disappears and you are alone in black empty space. Then visualize yourself in the circle of fire and thorns. The flames are dancing and forming into the shape of serpents, and finally, they crystallize into the figure of Asmodeus, the demon-king of the Qlipha. He is fiery and has three heads—one of a man, one of a bull, and one of a ram. He opens his mouths and spits three fiery snakes that enter your Third Eye. They pierce your skin and merge with your body, setting it on fire and adjusting your senses to the vision of the Qlipha. Ask the King of Fire to guide you through the landscapes of Golachab and let yourself fall asleep while keeping this vision in your mind.
3. If you wake up at night, focus again on the sigil or the circle of fire and try to keep this image in your mind while falling back asleep. Write down your dreams when you wake up and possibly meditate on them for a moment, trying to determine if they are somehow related to the energies of the Qlipha. As usual, keep records of your dream visions as their meaning might be revealed at a later time.★



Gha'agsheblah

The Smiter

GHA'AGSHEBLAH, or Gamchicoth, is the Qliphothic counterpart of the Sephira Chesed (Gedulah) on the Tree of Life. Chesed means "Mercy" or "Loving-Kindness," which in the Qabalah is considered as the primary virtue, necessary for the process of repairing the world through the service to God. Contrary to this philosophy, Gha'agsheblah is known as "The Smiter" and its foremost function is to ultimately destroy the world, deny the authority of a superior force and expose the Initiate to the Emptiness/the Abyss. While Chesed is associated with Mercy, Gha'agsheblah stands for Ruthlessness. While the spiritual experience of Chesed is the Vision of Love, here the Initiate is faced with the Vision of Void. And while the forces of Chesed bestow order and justice, the Qliphothic forces of Gha'agsheblah are the Devourers or Breakers in Pieces. They confront the Initiate with tests of authority, pride, and infallibility as opposed to obedience, servitude, and humility. They show the necessity to smite the universe and become a proud and independent being, ultimately devouring what is left of bonds and attachments that bind us to the world. The Abyss that separates the seven lower Qliphoth from the higher triad can only be entered in a pure, naked form. Otherwise, the Initiate will not withstand the immensity of the Void and will desperately struggle to return to the world that seems

known and safe while compared to madness and chaos of the Abyss. However, this is not possible, and the Initiate will simply be consumed by the Dragon, thus failing the ordeal of the Abyss. The allegory of this initiatory process is the myth of Inanna's descent into the Underworld. Inanna travels to the Underworld to meet her dark sister Ereshkigal, the Queen of the Great Below. She prepares for this journey carefully, dressing elaborately in luxury garments, each of them representing a particular aspect of her divine powers—in the Qabalah, these powers represent the virtues of the Sephiroth. However, at each of the seven gates that lead to the realm of darkness she is asked by the gatekeeper to leave a piece of her clothing or jewelry, and only this way, stripped of her powers and protections, is she allowed to enter the Underworld. These seven infernal gates correspond to the seven Qliphoth below the Abyss (Lilith-Gha'agsheblah). For instance, Gamaliel removes the attributes of Yesod, Samael those of Hod and so on, until the Initiate stands completely "naked" at the threshold of the Abyss. Finally, Inanna is ruthlessly murdered by the order of her dark sister and hung on a hook like rotting meat. After three days and three nights, she is resurrected and leaves the realm of darkness in the symbolic act of conquering death and in victorious affirmation of life. This myth is a metaphor of the journey into one's own "underworld," descent into the unconscious, where the Initiate is confronted with one's personal Shadow and where the ego dies so that new consciousness can be born, equipped with strength and vital power that can only be found Within. Gha'agsheblah is the highest Qlipha of the seven realms below the top triad. On the Tree of Sephiroth, the seven lower realms correspond to the seven days during which God created the world. While the highest triad stands for ideas and divine consciousness, the seven realms below correspond to different levels of realization of ideas. The Qliphoth successively undo Creation, making it possible for the Initiate to create the

world anew in the emptiness of the Void. The purpose of the seven lower Qliphoth is to prepare the Initiate for this step and the ordeal of Gha'agsheblah is the completion of this process.

Astaroth, the demon-king of Gha'agsheblah, is one of the main princes of Hell and a powerful Goetic duke, commanding 40 legions of spirits. His name is supposedly derived from the Phoenician Astarte, a goddess of love, fertility and sexual pleasure, but his Qliphothic manifestations have nothing in common with this ancient deity. In the *Goetia* he is described as a "hurtful angel riding on an infernal beast like a dragon and carrying in his right hand a viper." The grimoire warns that he is not to be approached as his breath is noisome and foul. He has power over snakes; knowledge of things past, present, and future; ability to reveal all secrets; and he teaches mathematical sciences and handicrafts. He can also make men invisible and lead them to hidden treasures. He is believed to seduce by means of laziness, vanity, and rationalized philosophies, and as the ruling demon-god of Gha'agsheblah, he smites ideologies and authorities. While in the realm of Thagirion the Initiate learns to question the laws and principles of the world and set them on fire through the ordeals of Golachab, here the Initiate becomes the Smiter and destroys them ultimately. The foul breath of Astaroth corresponds to the alchemical principle of sulfur that has a burning and dissolving quality and represents the force of the Devourer—an active, solar agent of transformation that is produced by fire acting on air. Sulfur is also a symbol of the spirit, the hot and dry active principle of the Briatic triad: Thagirion-Golachab-Gha'agsheblah that form the concept of the Divine Throne on the Tree of Sephiroth and the isolated god-like consciousness of the Adversary in the realm of the Qliphoth.

When you enter the Cave of Lilith, which is the starting point of the journey, and stand at the gates of Gha'agsheblah, you

may find the whole scenery similar to the threshold of Golachab—the cave is filled with blood and streaks of lava, but there is also something more—a black toxic substance with a rotting smell, like juices from a decomposing corpse. There is a stench of sulfur in the air and the cave is full of fire and black vapors. Smoke and the smell of burning, signifying the presence of the energies of Gha'agsheblah flowing into the ritual space are so intense and physical that you may even find it hard to breathe. Sometimes you may see crimson light filtering through cracks in the walls, other times the cave is black and devoid of life, but the motif of blood is always very common in the visions of the Qlipha. There is also a presence of a vampiric force which feels alien and intangible. This feeling is accompanied by powerful and predatory visions, manifesting as venomous and aggressive snakes, gaping mouths, bestial eyes shining in the dark, and so on. Lilith manifests here as a naked woman with a snakeskin or a ghastly pale body, wearing a silky black robe or a hooded dress. Her hair is black and her eyes are pitch-black too, with no whites—looking like windows into the Void. Sometimes there are snakes coiling around her, hissing and writhing. Lucifer comes to greet us at the gate as an androgynous being, sometimes resembling Baphomet, other times manifesting as a dragon—a huge black dragon standing behind Lilith or merging with her. His form is ephemeral and made of the substance of black smoke.

Visions of this Qlipha are chaotic and often manifesting as feelings, insights, thoughts, emotions, etc., rather than visual images. Visual experiences include images of a barren land, desolate places, the Void, cosmic space with stars, pillars with snakes coiled around them, chaotic landscapes with ladders and doors, and endless labyrinths. Images of death and decay, blood and sacrifices, are experienced here, as well. A recurring motif is the vision of a labyrinth—limitless, with no beginning and no end, resembling a spiral or an infinite mandala that leads not from one

end to the other but into the very heart of the construction, representing the idea that the path leads not above or below but into the inner core of each Initiate. While meditating with the sigil of the Qlipha, we may observe it morphing into the Eye of the Dragon or a burning pentagram.

Rituals provided in this book also bring many insights and revelations about the nature of the Qlipha. We may experience visions of the universe breaking into pieces and sensations of being exposed to the emptiness of the Void. We may find ourselves passing through endless labyrinths and countless doors, sometimes marked with glyphs of an eye, representing portals into all possible projections of the Self—leading to all that we are, were, or will be, all Selves in all times and all dimensions, as limitless as the Void/the Dragon itself. This is the “Vision of the Void” that typifies the spiritual experience of the realm. Other insights may refer to the concept of being “divine” and the symbolism of Inanna—taking off the attributes of what we perceive as “life,” revealing the mystery of the Smiter: In order to be a god we cannot be human. What is actually removed on particular stages of the path is what makes us human—whatever it means for each Initiate. Inanna does not need garments (human attributes) to be immortal and invincible. They only bind her. And only after they are removed can she truly become the queen of the gods. Following her example, we have to enter the Abyss already “divine,” otherwise it will consume us. The workings presented here will reveal these and other messages on the nature of the Qlipha and what it means to be the Breaker in Pieces—referring to various personal tests on the path.

The lessons of Gha'agsheblah are about destruction and the necessity of sacrifice, the meaning of which is personal and different for each practitioner. The work of the Qlipha brings forth fear and anxiety of what may come on the path, as well as accep-

tance and emptiness or numbness when it comes to things we have to leave behind while going through the “seven gates” of the personal underworld. On the other hand, many Initiates struggle here with the polarity between “the Vision of Void” and “the Vision of Love” and there are often strong emotions coming to the surface, making the whole work a stormy and passionate experience. Another important experience in this work is the vision of chaos and mutability—transformation that has to be completed on this initiatory level. However, to fully understand insights that come through this Qlipha in the context of what has been and what comes next, we need the experience of Daath/Abyss, the next realm on the journey into the Nightside.

The Sigil of the Qlipha



The sigil of the Qlipha represents the force of Astaroth in his Draconian manifestation. It includes the Goetic pentagram of the demon-god, typifying his aspect of an infernal duke of traditional demonology. It also embraces the inverted alchemical symbol of sulfur, the scythes/blades of the Smiter, the Eye of the Dragon, and the Draconian trident composed of two serpents

facing outwards, representing the pillars of entrance to the golden temple of Gha'agsheblah. The sigil should be painted in black and gold—golden image on a black background or black on gold will be best for this work.

INVOCATION

1. Sit in a comfortable position and put the sigil of the Qlipha in front of you. Like in the workings of the other Qliphoth, open and activate it with your blood by drawing or tracing its shape. Again, you can also prepare the sigil prior to the working. Focus all your attention on the image and see how the lines become charged and activated with your life-substance. You can also use a strong incense in this work, like Myrrh, for instance, to fill the room with thick smoke which is an excellent medium for the energies of Astaroth to manifest. A little bit of sulfur may empower this working, as well.
2. While doing this, chant the mantra invoking the energies of Gha'agsheblah and the demon-god of the Qlipha:

*Astaroth, Father of Serpents, open for me the gates to
Gha'agsheblah,
And lead me on the path of venom and fire,
Through the gate of smoke into the Temple of the Smiter!*

3. At the same time visualize the sigil glowing and pulsating with the golden-black energy of the Qlipha. Envision it as a gate to the black, empty landscapes of this realm—the gate is flanked by two black pillars and glows with golden light. There are black snakes coiled around both pillars—the guardians of the gate. They have to be fed with blood so even if you do not normally use blood in these workings, this time it is strongly recommended to follow the procedure of the sigil work as described here. Send the intent of the ritual

through the sigil and feel the golden-black Current of the Smiter flowing through the gate, into the room and out, into the blackness of the Void.

4. Finally, visualize the whole scenery morphing into jaws of a serpent or a dragon, filled with living blackness. Inside these jaws envision a reptilian eye, alive and blinking, shining with bright yellow light. As you look at it, the eye changes into a snake that comes out of the dragon's jaws and bites you on the forehead, injecting its venom into your consciousness and attuning your inner senses to the vision and voice of Astaroth, the demon-god of Gha'agsheblah. At first, all you can hear is a chaotic cacophony of sound and all you can see are swirling particles of golden-black energy. Then everything crystallizes into visions and messages spoken in a hissing tone, the voice of Astaroth, the Father of Serpents. Open yourself to whatever may come and let the experience flow freely. When you wish to end the meditation, return to your mundane consciousness. At this point you can also proceed to the pathworking and continue the workings as one ritual.

PATHWORKING

This practice combines a visual meditation with trance work and invocation of the energies of the Qlipha. You will only need one black candle for this work. Do not use any other sources of light—even to read the words spoken during this working. They are quite simple and memorizing them should not give you any trouble. If you forget them during the ritual, do not get stressed—simply say something similar from yourself. The most important is to remember the idea and purpose of the working—stripping yourself of your mundane attachments and declaring your Godhood, while being ultimately transformed by the energies of Gha'agsheblah. Remember that the black candle has to burn out completely during the ritual—it can be a long working! If you do

not want it to last for hours, choose a small candle that will burn faster.

1. Place the sigil of Gha'agsheblah on the altar. The sigil should be drawn or printed on thin paper as you will have to burn it during the working. For this practice you also need to prepare enough space to lie down as the ritual includes a death-trance meditation. This meditation can be performed naked or you can wrap yourself in a piece of cloth representing the burial shroud. Another thing you need to prepare is a red paint that you will use during the ritual to mark particular parts of your body. Finally, you will need a red candle that will be lit by the end of the working to symbolize the Dragon's Fire.
2. Light the black candle, and burn a strong incense (e.g. Myrrh, or you can also use some sulfur) and start the ritual.
3. Make an offering of your blood on the sigil of the Qlipha, which is the focal point of the ritual, opening the doors to this dark realm. Visualize your life-substance activating the gateway to the energies of Gha'agsheblah, the lines of the sigil coming alive, pulsating and shining with dim golden-black light.
4. Undress and with the red paint (you can mix it with a few drops of blood) draw a glyph of an eye on seven parts of your body while speaking the following words. The glyph should be simple, a normal symbol in the shape of an eye.

Paint the Eye on your forehead and speak:

I am not what I see.

On the throat:

I am not what I speak.

On the heart:

I am not what I feel.

On the left and the right palm of your hands:

I am not what I touch.

On the soles of your left and right foot:

I am not what I tread upon.

Stand facing the altar and say:

I am NOTHING,

NO-THING.

5. Now lie down in a coffin position, with your arms crossed on the chest or resting by the sides of your body. Start chanting the name of the Qlipha as a mantra:

...Gha'agsheblah...

It has to be vibrated in a low, monotonous, repetitive rhythm until the candle burns out.

6. When the candle burns out, stop chanting and let the Void consume and transform you. You may envision the same dragon jaws as in the previous working and let yourself be devoured by this force. Open yourself for whatever may happen. When the journey is finished and you are ready to return to the physical world, rise and speak the following words (still in complete darkness):

I am free, primal and unbound.

I am not bound by flesh.

I am not bound by sight.

I am not bound by speech.

I am not bound by feelings.

I am not bound by touch.

I am not bound by the earth I walk upon.

I AM NO-THING

I AM THAT I AM.

7. Light a red candle and feel the Dragon's Fire rising in you, filling the Void that was created during the communion with Gha'agsheblah. Stay in this meditation for a moment, enjoying the flame that you are one with. Burn the sigil and close the ritual with the words:

And so it is done!

DREAM WORK

1. Lie down on your bed. Breathe deeply and envision the golden-black light of Gha'agsheblah around you. Bring the sigil of the Qlipha into your mind once again and see the golden gate opening up before you, inviting you to travel through. At the same time vibrate the name of the Qlipha in a slow repetitive way, like a mantra: "...Gha'agsheblah..." Feel the energies of Gha'agsheblah responding to your call and flowing through the sigil. Hear the hissing of snakes coiling around the golden pillars at the entrance to the Temple of the Smiter. See the black smoke coming out of the gate, enveloping around you, and smell the scent of sulfur in the air—mild at first, but growing more and more intense with each breath.
2. When you build this image in your mind up to the point it becomes vivid and tangible, step into the gate and let yourself be devoured by its energy—a black vortex with golden light

shining from within. For a moment everything disappears and you are alone in black empty space. Clear your mind and open it for the vision of the Qlipha. Let it flow naturally and do not force anything. Then, also in a natural way, let yourself fall asleep.

3. Keep your attention focused on the wish to continue the vision while dreaming. If you wake up at night, focus again on the sigil and the golden gate and try to keep this vision in your mind while falling back asleep. Write down your dreams when you wake up and possibly meditate on them for a moment, trying to determine if they are somehow related to the energies of the Qlipha, manifestations of the Smiter.





Daath

The Abyss

DAATH means “Knowledge,” and in the Qabalah this “hidden Sephira” is the location, or mystical state, where all ten Sephiroth on the Tree of Life are united as one. All Sephiroth exist here in their perfect state of infinite sharing, radiating infinite Divine Light, and thus it is no longer possible to distinguish one realm from another, therefore they are seen and experienced as one. The spiritual state corresponding to Daath is Unification, and accordingly, the concept of the Abyss and its disintegrating forces represent Chaos and Dispersion. The Abyss is ruled by the Beast 666 that manifests here as two entities: Choronzon and Shugal, the name of each corresponds to the numerical value of 333 – thus the number of both is 666, the number of the Beast.

Daath is not always shown on diagrams and images of the Tree of Life and it is often called “hidden” or considered an “empty slot”—“the Sephira that is not a Sephira.” This is explained in the Qabalah in the following way: the Divine Light is not always seen by man, or not all humanity can see it. This concealment or revelation of the Divine Light does not happen in Daath itself. It only seems that way from the human perspective within Malkuth where the perception of change occurs, thus revealing or hiding the Divine Light from the eyes of man. Daath also corresponds to “the image of God embedded in humanity”

and is believed to reflect the infinity of Kether because of its location directly beneath the highest Sephira. Sometimes Daath is not considered as a Sephirah at all, but rather all ten Sephiroth united as one. From the perspective of the Abyss, this represents the dispersion and separation of all other realms, exposing the Initiate to raw chaos of the Void. While in Daath all Sephiroth are seen as one, in the Abyss all that we have experienced so far is dissected and divided into all possible parts, infinite and limitless. In certain esoteric philosophies the experience of the Abyss is believed to be the death of the ego in the process of spiritual ascent. It is called the Night of Pan or NOX and symbolizes a symbolic death when the Initiate experiences unification with the All (the word "Pan" means "All") through ecstatic destruction of the ego-self, transcending all limitations and becoming one with the universe. On the Path of the Qliphoth this is the ultimate isolation from the universe and manifestation of the Vision of Godhood, for to succeed in the ordeal of the Abyss, the Initiate must have already attained divine consciousness through tests and initiations of the previous Qliphothic realms.

Daath is viewed as a "place of crossing" and the entrance into the realms of the Qliphoth. In the microcosmic sense, it corresponds to the throat (Vishuddha chakra), the Zone of the Word, and the part of the back where the spine passes into the brain. In the Draconian Tradition it is the Eighth Head of the Stooping Dragon, the Red Desert of Set and the abode of Choronzon, the Demon of Dispersion. It also corresponds to Lucifer and the legend of "the Fall." Lucifer-Daath fell/descended from the Divine Light to the level of man and awakened in humanity the power of creation and desire of Self-Deification, which is represented by the gift of the Fruits of Knowledge in the Garden of Eden. Thus man gained access to knowledge which until that moment had been reserved to God and higher entities. The fall of angels led by Lucifer and their sexual union with man was the forbidden

union of worlds. Man gained access to secrets of divine knowledge and the ideal cosmic harmony was lost. Where Daath once existed, the Abyss opened and separated the divine triad from the lower levels. Man was cast down from the astral Eden and forced to live in the new Sephira Malkuth, on the material plane, while the gates to the divine Garden became closed. Daath/Lucifer lost its place near the Throne of God in Kether and became the Abyss, the gate to Qliphothic anti-worlds in which Lucifer established his Pandemonium, ruling from the Throne of the Adversary in Thaumiel. An Initiate of the path of Light seeks to reconstruct the original cosmic order and reunite with the divine perfection—for instance, the death of Christ on the cross is a metaphor of creating a bridge over the Abyss and reuniting man with God. Those who walk the Left Hand Path seek to deepen the Fall and bring the process of destruction to the end, in order to light their own spark of divinity in the darkness of the Abyss.

Most of information on Choronzon, the Guardian of the Gate of the Abyss, is derived from the writings of Aleister Crowley (e.g. *The Vision and the Voice*) but this entity was already encountered by John Dee and Edward Kelly during their Enochian workings in the 16th century. Kenneth Grant suggests that this name is a corruption of "Chozzar," the God of Atlantean Magic, whose symbol is the trident and who corresponds to Neptune-Nodens, the God of the Deep. In this view, Choronzon is one half or aspect of the Beast 666, the Guardian of the threshold of the Nightside. The number of Choronzon is 333 and this entity is the female half of the Beast, whose other (male) half is the desert howler, Shugal. The zoomorphic emblem of Shugal is the desert fox that is also symbolic of Set. According to Crowley, Choronzon is a temporary personification of the raving and inconsistent forces of cosmic chaos that occupy the Abyss, a contradictory entity that reduces every concept with which it is brought into contact to its own indescribable state of fluid noth-

ingness. John Dee refers to Choronzon as “that Mighty Devil.” Within magical work Choronzon appears amorphous and cannot take a concrete form—instead, this entity creates forms and can manifest in any shape, morphing into many others in order to confuse the practitioner, or assumes many shapes and forms at the same time. The words that open Sitra Ahra and will be used in the workings of this realm as a mantra of calling: “Zazas, Zazas, Nasatanada Zazas,” are the words spoken by Choronzon during Crowley’s exploration of the tenth Aethyr in his Enochian workings. These words will be used in rituals provided in this chapter to contact the energies of the Abyss.

Visions of this realm are chaotic and amorphous. The experience of the Cave of Lilith is often accompanied by images of fiery eyes swirling among flaming sun rays, and sometimes the whole scenery becomes the Eye of the Dragon. Lilith manifests as red and skeletal, majestic and ghastly. She has a crown on her head and there is fire around her. Lucifer comes in his shadow form, completely black, with glowing fiery eyes and black wings. There are also visions of them merging together and forming a portal—sometimes in the shape of a kteis or an eye, like in the workings of the other Qliphoth, but this time manifesting as a black lotus flower, as well. Inside the portal there is living, devouring darkness, and this black substance is endless, like an infinite sea of liquid blackness. These energies are also very intense and many practitioners are often completely overwhelmed by the whole experience, unable to stand before the altar or stand up after the workings. Visions and sensations of pure chaos, characteristic of the Abyss, are common here, and this energy is often difficult to process and harness.

Daath/the Abyss is either filled with overwhelming silence or extreme confusion. It is a black canvas where nothing exists, no entities or gods, only thought-forms projected by the mind of

the practitioner. You may experience here feelings and sensations rather than visions. The workings may trigger thoughts on the question of destiny, the path, past, present, and future, and observations of life—but all this without emotions or personal attitudes—through the perspective of non-attachment. This manifests as a sense of dispersion followed by acceptance and understanding, or even comfort, and feelings of being on the right way and the right place in your life. Visual experiences may include such visions as the Dragon’s Eye or a swirling vortex of liquid darkness that at the same time is a womb—and these visions may be accompanied by messages of “pregnancy” and “incubation,” giving birth to yourself—with the Abyss being the womb where all comes to manifestation. These messages are not always clear at first, and their meaning is often revealed through the work of the following Qliphoth. There are also visions of pentagrams, tentacles, monsters being born in black waters, a red-haired being resembling Set, and the eleven-rayed star of the Qliphoth.

This work is often referred to as intense, overwhelming and exhausting. Many “visions” and experiences are not possible to describe. The workings are demanding and energetically draining. This feeling of being “drained” is not only about the lack of energy and exhaustion that follows, but also about thoughts, emotions and feelings—as if all was absorbed by a black hole sucking everything in and not letting it out. Dreams experienced during this work are black and heavy, hard to remember, as if they were sucked into the Abyss, as well. And if there are any, they are usually dark and loaded with visions of death, burials, cremation, dead friends and relatives, rituals and ancient or alien magic, etc. Even if you are an experienced dream magic practitioner, this may be something completely new for you. The feeling of emptiness and dispersion prevails all the time, and the border between dreaming and waking, real and “unreal,” may blur and disappear, making it difficult for you to function in your normal surround-

ings. On the other hand, another thing observed during this work is the inner fire, intense Kundalini sensations, which are sometimes so intense that frightening and you may experience the feeling of being burned from the inside. It is not uncommon to feel terrified and overwhelmed by these energies, especially the way they manifest through your mind, affect your perceptions, or even trigger intense physical symptoms.

The Sigil of the Qlipha



The sigil of the Qlipha should be painted in a fiery red color on a black background. You may also experiment with other col-

ors associated with the Draconian Current, as the energies of the realm manifest in all of them and there is not a single approach to this work. The image itself represents the Draconian symbolism of Daath and the Guardians of the Abyss. It includes the inverted pentagram signifying the Beast 666, the black crescent of the Ophidian Current, the trident, and the Luciferian flame of ascension. All this is inscribed within the eleven-pointed star of the Qliphoth representing the union and the meeting point of the eleven realms on the Tree of Night, while the whole image forms the Eye of the Dragon, the center of awakened consciousness.

INVOCATION

1. Sit in a comfortable position and put the sigil in front of you. Open and activate it with your blood by drawing or tracing its shape, or simply anoint it with your life-essence. Focus all your attention on the image and visualize it glowing and pulsating with the primal Draconian energy of the Abyss.
2. While doing this, chant the words that open the Gate to the Abyss:

Zazas, Zazas, Nasatanada Zazas.

3. Envision the sigil as a portal to the living chaos that exists behind the Gate guarded by Choronzon, the Demon of Dispersion. Feel your Third Eye open and pierce barriers between the worlds, adjusting your inner senses to the vision of the Abyss. Then envision yourself in the Red Desert, endless and everlasting. The "sand" is blood-red, and it is not actually sand but powdered bones of primal beings—giants, dragons, and first gods that existed before mankind was born. You can see remains of their gigantic bones lying on the ground, marking a path towards the red setting sun. This sun is huge

and almost touches the horizon. It is also nothing like the sun of our universe—it seems alive and shoots out tentacles made of shadow and smoke, morphing into a swirling vortex and devouring everything as it grows. With each step, the landscape behind you disappears, swallowed by the black vortex, and finally, it devours you, as well, consuming the whole world and dispersing it into millions of particles, leaving you alone in the Void. But the Void is not empty—it is filled with liquid blackness that assumes all forms, shapes, and voices—ever-changing, morphing and mutating, never staying in a manifested form for longer than a short moment. It is the realm of Manifestation and Non-Being, the Emptiness and the Pregnant Womb of the Universe.

4. This experience may seem confusing and overwhelming. It may leave you drained but at the same time burning fiercely with your inner fire. All thoughts, emotions, desires, fears, etc. are sucked out of the mind and what is left is the pure Fire of the Dragon, the very core of being. Do not try to understand or analyze this experience in any rational terms—let go and let it transform you. When you feel ready to end the working, return to your normal consciousness, write down what you have experienced and any thoughts that may come afterwards. Close the ritual or continue with the pathworking or the dream practice.

PATHWORKING

1. Focus again on the sigil of the Qlipha. Breathe deeply and visualize the sigil growing with each breath, swirling and morphing into a black vortex. It consists of black dense energy, with flames and tentacles shooting out of its center. It also drips a red liquid on the floor, which looks like blood but is toxic like acid, filling the room with suffocating vapors. If

you perform this meditation as a separate ritual, you can also empower it by chanting the mantra:

Zazas, Zazas, Nasatanada Zazas.

2. Continue with this visualization (and/or chanting) until the image builds up in your mind. Then let yourself be drawn into the vortex. For a moment everything fades away and all you can see is black empty space. Then the blackness around you crystallizes into a landscape—you are again in the Red Desert. It is nighttime and the sky is pitch-black, with no stars or the moon above—empty and silent. The Desert, however, is not empty. There are hundreds of pillars rising from beneath the red sands and burning with flames that coil around them in serpentine shapes. These pillars seem to have no beginning and no end—rising from the ground and shooting into infinity.
3. As you walk among them, you notice a woman accompanied by a jackal. She is beautiful and sensuous. Her dress is red and windy, and so is her hair, although there is no wind in the Desert. She is moving in a dancing, playful manner, beckoning you and smiling. As you come closer and greet her, she laughs and begins to change. She and the jackal merge into one, grow and transform into a huge seven-headed dragon. It roars fiercely and opens its jaws with sharp teeth, swallowing the whole landscape—the air, the sand, the fiery pillars, and finally, the beast leans over and swallows you, as well. Again, everything disappears and it feels like being in a warm, fleshy womb, rather than a belly of the beast. Focus now on your inner fire—raise it and enflame yourself in its powerful force. Then use it to tear your way out of the dragon's womb, ascending in a fiery pillar into the center of the Void.

4. As you ascend in flames, you are transforming and become the seven-headed dragon yourself—gazing into all directions with your piercing sight, destroying all barriers with your flaming breath, tearing the universe apart with your sharp claws. This should be a powerful and physical sensation—take as much time as you need to build your dragon body. Then open yourself for whatever may come. Enjoy the experience and let it flow freely or use the dragon force to empower your intent and manifest your Will in the universe. When you wish to end the meditation, return to your normal consciousness and close the working.

DREAM WORK

1. Lie down on the bed and start chanting the mantra “Zazas, Zazas, Nasatanada Zazas” to open the Gate to the Abyss. At the same time bring the sigil of the Qlipha into your mind once again. As you chant, see it flash and pulsate with the Draconian energies of the Abyss, then envision that it becomes a swirling vortex of chaos. Inside the vortex is the Eye of the Dragon, a reptilian eye shedding rays of flaming light, surrounded by living darkness. This vortex and the Eye form the portal through which you can travel on the breath of the Dragon into the Abyss, through the Gate guarded by Choronzon. Step into the gate and let yourself be devoured by its raw, chaotic energy. Empty your mind and visualize that the whole world disappears and you are alone inside the Void. Open yourself for the vision of the Abyss and its primal forces and ask the Guardians of the Gate—Choronzon and Shugal—to guide you through dreams.
2. Keep this vision in your mind and slowly relax, letting yourself fall asleep. If you wake up at night, focus again on the sigil or the vision of the Gate and keep this vision while falling back asleep. Write down your dreams when you wake up.

Your sleep during this work may be very heavy and you may have troubles with remembering your dreams. This can be avoided by keeping a very detailed record of your dream visions—writing them down immediately after waking up. Then you can meditate on their meaning or even use them as your own pathworkings to explore the Abyss. On the other hand, you may have troubles with sleeping at all or wake up every hour or so during the night, experiencing hundreds of dreams that will be hard to memorize and write down in detail. In this case, keep records of anything you can remember in the morning. If you are a dedicated practitioner, you may try to write them down each time you wake up, but this will make you exhausted and drained during the daytime. Whatever approach you will choose, do not disregard your dreams during this work as they are the easiest and the most natural medium to contact the energies of Daath/the Abyss, which are normally too immense and too chaotic to process through your physical senses.





Satariel

The Concealer

SATARIEL is the Qliphothic counterpart of Binah, the Sephira representing the concepts of “contemplation” and “processed wisdom.” While Binah is the Sephira of Understanding, Satariel is the principle of absurdity, intellectual inertia, and spiritual mystery. Its forces are called the Concealers and they are the adversaries of activity and energy of thought. The ruler of Satariel is Lucifuge, the “one who flees from light.” Lucifuge guides the adept through the pitch-black labyrinths of Satariel, toward the deepest levels of the Qliphoth, into the heart of Darkness, which is successively revealed as the Light of Illumination. The initiatory process of this realm rests on opening the all-seeing eye, which corresponds to the lost jewel of Lucifer, the Draconian force of clear-seeing, and the Star chakra (Sunyata) in the subtle body—the center of higher awareness. From now on, the Initiate gains access to “Dragon Senses” and is able to see and experience the universe through the Eye in the Void—the Eye of the Dragon. Until that point, the center of spiritual awareness was the Third Eye. In the realm of Satariel consciousness is taken to a higher level, represented by the dark chakra Sunyata existing outside the physical body—the Dark Star of Lucifuge. Also here, the Initiate is confronted with Saturnian insanity, absurdity, delirium, and confusion. Like in the works of the Samael Qlipha,

the Qliphothic breathing practice will be used throughout the rituals of this chapter to attune the mind to the forces of the Nightside and create a trance of chaos and confusion that itself is a gateway to the energies of this dark realm.

One of the emblems of the Qlipha is the sickle of Saturn. In *Nightside of Eden* Kenneth Grant observes that the sickle was originally a symbol of the Goddess of the Seven Stars, the cutter-off or divider of time in heaven, accordingly to the Mother Goddess who was the divider on earth. In his view, Saturn is the planetary representative of Typhon and Set, and the number of Saturn (three) is also the number of Set. It is associated with the Great Bear constellation and represents the primal Goddess in the heavens. Binah itself is a dark principle containing the black waters of the Void. In the Qabalah the spiritual experience of Binah is called the Vision of Sorrow. Its magical image is an old woman on a throne and its symbols are the emblems of female sexuality: the cup, the circle, the cauldron, the chalice, the diamond, the oval, and the kteis. It corresponds to the Vishuddha chakra in the Tantric tradition and its spiritual virtue is Silence. It represents the utmost mystery of creation: the principle which contains all answers within, yet it is hidden in the core of Darkness. Satariel opens access to this mystery, shifting the Initiate's awareness and taking it outside the physical body through Sunyata—the Gate to the Void.

While Binah is described as the revealing one that bestows the structure of the Absolute onto the created, Satariel conceals the nature of the Perfect. The intellectual principle of Binah is here replaced by confusion and darkness that conceals the mystery of self-creation. In the Qabalah Binah is seen as a vessel and engine for the raw force of Chokmah, channeling it into various forms of creation. They both work together and balance the principle of pure energy with the concept of pure receptivity, where

the role of Binah corresponds to that of Shakti—it gives birth to the whole of creation, providing the womb into which the raw energy of Chokmah is poured. However, in another interpretation, Binah (Shakti) is the animating life-force, while Chokmah (Shiva) is the corpse, dead and devoid of energy. In both cases their forces are interconnected and useless without each other.

Binah and Satariel are associated with the notion of Time and deities of fate, such as the Greek Moirai (Clotho, Lachesis and Atropos) or the Germanic Norns (Urðr, Verðandi and Skuld). Clotho, the “spinner,” spins the thread of life. Lachesis, the “drawer of lots,” measures the thread allotted to each person with her measuring rod. Atropos, the “inexorable,” is the cutter of the thread, choosing the manner of each person's death. Her Roman equivalent is Morta (“Death”). They correspond to the principles of birth, the course of life and death, or to the past, present, and inevitable future. Traditionally, they were usually imagined as cold, remorseless and impassionate, and depicted as crones or hags. Such is also the goddess of Binah: the ruthless mistress of the thread of life of every mortal man, from birth to death and beyond. But she also has another depiction. Crowley identifies Binah with the woman described in the Biblical *Revelation*: “clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.” In this view she is the Scarlet Woman, the Great Whore, “Babylon the Great, the Mother of Harlots and Abominations of the Earth.” In *Revelation* she is depicted with a purple and scarlet imagery, adorned with gold and precious stones and pearls, holding a golden cup full of abominations and filthiness of her fornication, “drunken with the blood of the saints and with the blood of the martyrs of Jesus.” The vision of her realm is achieved after the successful experience of the Abyss, often described as the City of Pyramids, which is also related to the vision of the primal Draconian Current of the Void.

The ruling demon-god of the Qlipha, Lucifuge Rofocale, is known from a number of Solomonian grimoires, the most famous of them being *The Grand Grimoire*. He is often compared to Lucifer and thought to be the dark “brother” of the Light Bearer. While Lucifer is the Bringer of Light, Lucifuge is the One Who Flees From Light, or conceals light. His name is derived from the Latin words *lux* (“light”) and *fugio* (“to flee”). It is also thought to be an anagram of “Focalor,” another demon, appearing e.g. in *Goetia*. Focalor appears in the form of a man with a gryphon’s wings. He destroys ships and slays people by drowning them in water, as he holds the power over winds and seas. He is a powerful duke under the command of Lucifer.

The dominating motif of Satariel is blackness. In the Opening Ritual the Cave of Lilith is revealed as black or very dark, with red and pale-white flashing light, filled with black thick substance which looks like tar but smells like sulfur and rotten blood. There are visions of red and black flames, kteis-shaped eyes and cracks in the walls, crosses, and wings. Lilith appears here either as a white or a black figure, predatory and fearsome—sometimes with pointy teeth and sharp claws. She may also have eight arms in which she holds various weapons and sharp tools, like the black goddess Kali, but her arms and legs are like Arachne’s and resemble those of a spider. She can also be seen with a human body with a huge red burning eye instead of the head. Her belly is torn open and she is continuously giving birth to horned, shadow creatures. Lucifer is either invisible, although casting a horned, winged shadow on the walls of the cave, or he assumes the form of a skeletal being, also winged. Sometimes they are surrounded by a red (Lilith) or blue/purple (Lucifer) aura, and these visions are accompanied by the image of the Eye of the Dragon. Messages that are revealed through this work are about “birth” and transformation through the womb of the Dark Mother, and many practitioners see themselves transformed—

usually into dark horned creatures. There are also visions of Lilith giving birth to Baphomet or the Antichrist, which is connected with the idea that the Initiate has to be born through the womb of the Goddess, which is one of the mysteries of the Qlipha.

Visions of the Qlipha are often described as black and cold, silent and serene—filled with personal insights and tangible experiences. The sigil itself changes into a spiraling vortex and the skeletal dragons in the image become alive, transforming into guides that lead the Initiate through black labyrinths of Satariel. This journey is accompanied by the feeling that we are surrounded by denizens of the realm hiding in the shadows, and we can sometimes catch glimpses of their eyes glowing in the dark. These are usually reptilian eyes—small, like the eyes of snakes, or huge, like the Eye of the Dragon in the center of the Void. We may also experience here sensations of flying—either in an abstract astral form or transformed into a black dragon—through black spaces or above strange landscapes that stretch in all directions, often upside down, as well, because there are no laws of space in the whole realm. We can also have visions of black dragons, black flames, black trees dripping black liquid, a form of a primal poison of the Ophidian Spider Goddess, and so on. Sometimes the dragons encountered in this realm have no eyes but they are holding a big, reptilian eye in their mouths.

Satariel is the realm of the Dark Goddess. It stands for the feminine Current of the Qliphoth, which often manifests through visions of the womb of the Dark Mother, thoughts of birth and death, but also messages about expansion of consciousness and becoming an active participant of the universe and its processes instead of being a passive observer. Depending on a ritual, the Dark Goddess appears as a primal, amorphous being or in the form of one of Qliphothic goddesses such as Lilith, for instance. Sometimes she is beautiful, seductive and powerful. Other

times she resembles Shub-Niggurath from the *Necronomicon Gnosis*—a horned amorphous being with many tentacles, vaginas and breasts, giving birth to thousands of horned entities. In this manifestation she appears in the middle of the black space, in forests or in the setting of old, dusty graveyards. Sometimes she is the Spider Goddess, alien and predatory, and her influence belongs to deeper aspects of the Draconian gnosis. Visions of the Goddess of Satariel are also connected with Catholic imagery and may take the form of churches, cathedrals, crosses, church towers and vaults, and images of the Black Madonna, dark aspects of St. Mary. Finally, she can manifest as the Fates—the Spinner, the Weaver, and the Cutter. In this paradigm Clotho represents silence and feminine strength, Lachesis is symbolic of the anima/animus, and Atropos stands for masculine force, power of transformation and active energy. This, however, is only one of many possible interpretations. She also inspires thoughts of the decent into our own darkness, the quest for self-knowledge and self-awareness, questioning the world around and sometimes also the life itself, while the workings of this Qlipha are often calm and insightful. They bring forth many tangible, physical sensations related to the Kundalini and the increase of awareness and extra-sensory perception, connected to the initiatory process of Satariel and the concept of awakening and activating the Eye in the Void. The energy of the Goddess is experienced as ancient and powerful, personal and revealing many messages concerning our life and spiritual journey. But she also warns that the decent into the personal underworld is something for which we have to be prepared, as manipulating fates is a difficult and dangerous task. Finally, the Satariel workings have a significant influence on dreaming and you may experience here dark and magical dreams—showing rituals, ceremonies, or other kinds of magical work, meetings and connecting with other magicians, exploring magical places, visiting forgotten temples and ritual

chambers, or even participating in various, often distorted, religious ceremonies.

The Sigil of the Qlipha



The sigil of the Qlipha combines the feminine symbolism of the Dark Mother, the Goddess of Satariel, with Saturnian imagery and emblems of Lucifer's Draconian Current. Its focal point is the black kteis, the Womb of the Void, holding the spiraling portal to the mysteries of the Qlipha. Its sharp edges represent the predatory character of the Qliphothic feminine Current, while the kteis stands for the power of creation. The poison

of the Dark Goddess, dripped by two skeletal dragons, typifies the shift of consciousness that occurs when the center of the Initiate's awareness moves from the Third Eye to the Eye in the Void, activating the Dragon Senses and opening the way to clear-seeing. The sigil should be painted in black on a silver background or in silver on black.

INVOCATION

1. Sit in a comfortable position and put the sigil in front of you. Open and activate it with your blood (or blood mixed with paint) by tracing its shape. Again, if you do not feel comfortable with drawing, you can scan and print out the sigil before the working. If possible, light only one black candle in this ritual. The temple should be dark and silent. If you use music for meditation, choose something quiet, like dark ambient, for instance.
2. While doing this, chant the following invocation as a mantra and invoke the energies of the Qlipha:

*Lucifuge, Lord of the Dark Star, open for me the gates to Satariel,
Lead me through the pathways of the Spider and the Web of
Fates,
Into the Womb of the Dark Mother.*

3. Focus all your attention on the sigil. See how the lines become charged and activated with your life-substance. Visualize it glowing and pulsating with the red-black energy of Satariel. Envision the sigil as a gate to the pitch-black labyrinths of this realm, devoid of any light, winding, spiraling and pulling you inside. This force is chaotic in nature and there is not a single point of balance here, as it is always in movement. Send the intent of the ritual through the sigil and feel the red-black Current of the Concealer flowing through

the gate, into the room and out, into the blackness of the Void.

4. Then close your eyes and focus on the breathing cycle—start breathing in the reversed, “Qliphothic” rhythm. With each inhale visualize that you are breathing out, while each exhale is visualized as breathing in. Bring the sigil into your mind once again and combine the reversed breathing with visualization—you can envision the red-black energy entering and leaving your lungs, making you a vessel and a living manifestation of Satariel. If you experience unpleasant physical sensations, like dizziness or nausea, take a few deep breaths and try to calm down, then continue the reversed breathing pattern until you lose the sense of everything around.
5. Take as much time as you need for this meditation. Then imagine that the sigil changes and morphs into the shape of a demonic being, horned and winged—the demon-god of the Qlipha. He absorbs all light and transforms it into blackness. To follow him into the labyrinths of Satariel you have to raise your Inner Fire, set your aura on flames and light up your way through the blackness of the realm. Take a moment to build this image in your mind. You can simply assume the form of a dragon for this purpose. Then follow Lucifuge through the dark pathways of the Qlipha.
6. Everything here is odd and irrational. The landscapes extend in all directions, also upside down, as there are no laws of space or gravitation. There are endless corridors, staircases, underground labyrinths, mazes, pathways, chambers, and temples. All is strange, grotesque, absurd, confusing, reversed, or in other words—beyond the normal patterns of perception. It will take a while before your inner senses get adjusted to the vision of this realm. However, do not force anything, let the experience flow freely and come to a natural end. Pay

attention to your dreams, even if you leave the actual dream work for another day, as the energies of Satariel often manifest through dreaming visions.

PATHWORKING

This working explores the feminine energies of Satariel through the invocation of the three Goddesses of Fate: Clotho, Lachesis, and Atropos. They are associated both with the divine feminine (primal mother, cosmic goddess, and destroyer) and the notion of destiny and karma. They are ancient deities, not subjected to any laws of the universe, holding power over both humans and gods. Their attributes are the symbols of Saturn, connected with the concepts of life, death, birth, and destiny. As manifestations of the Dark Mother, they embody the primordial darkness that is both a life-giving womb and a grave, the place of sorrow and decay.

1. For this working you will only need three black candles. Light them, place them around you and stand or sit in the "circle" marked by the candles. You will not need an altar in this practice at all. Again, begin the working with attuning your consciousness to the energies of the Nightside through the Qliphothic breathing trance. When you feel ready to continue, take the sigil of Satariel in your hand or place it in front of you on the ground. Like in the previous practice, gaze into the sigil, chanting the name of the Qlipha as a mantra: "...Satariel..." Envision the sigil come alive and open the gate for the energies of Satariel to flow through. When you feel that the atmosphere in the room is charged with the black energies of the Qlipha, blow out the candles and continue the practice in complete darkness. See and feel how everything around you disappears consumed by the blackness of the Void that is now pouring into the room. You

are no longer in your temple. All is black and in this blackness you are completely alone.

2. Envision now that you are standing at the entrance to the underworld—imagine it as spiral stairs leading down, into the pitch-black labyrinths of Satariel. They are completely black, but you can see their shape in a pale silvery glow that sparkles in the air. As you go down the stairs, with each step this silvery light becomes tangible and wraps around you like soft threads of a spider web, enveloping you like a cocoon. Finally, you reach the bottom of the stairs, finding yourself in a pitch-black space where nothing seems to exist. At this moment speak the words calling the three Goddesses of Fate, asking them to show you what you need to see, reveal to you the mystery of fate and teach you how to control your destiny. These words should be personal, so feel free to be creative and spontaneous here.
3. When you finish your personal invocation, begin to chant the name of the first Goddess: "CLOTHO." After a moment, you will see a pale, silvery flame in front of you—the mystical equivalent to the candle flame in your physical temple. At the same time the Goddess will approach from the shadows. She is wearing a black robe and has a mask on her face, covering her true, primal nature. She has a human form but there is nothing "human" about her—she resembles a spider dressed in a human skin. She stands by a loom, spinning silvery threads that look like a spider web with many intricate and beautiful patterns. Ask her to enter your consciousness and teach you the power over the thread of life and death. Explore what she will show you, and when you feel ready to continue, turn left and invoke the second Goddess.

4. Again, chant her name: "LACHESIS" until the second flame is lit and the Goddess comes out of the surrounding darkness. She is holding an hourglass and seems equally ancient as her sister. She has a human shape but it does not look like flesh, she does not move and looks like a stone or marble statue. Her face is hidden behind a mask, as well, and when she removes it, her body is revealed as an intricate and complex clockwork mechanism that can be set and manipulated, but it requires a great deal of knowledge and intuition. Again, ask her to enter your consciousness and teach you the power over karma and destiny. Explore what she will show you, and when you feel ready to continue, turn left and invoke the third Goddess.
5. Chant her name: "ATROPOS" until the third flame is lit and the Goddess reveals her presence. She is holding a sickle and hiding in the shadows. Her body is completely black, as if made of the essence of shadow, reflecting the silvery light of the flame. Her face is not seen at all—it is hidden behind various masks that are different for everyone who sees her when she cuts the thread, each one personifying the person's worst nightmare. Ask her to enter your consciousness, teach you the power over death and guide you to understand its mystery. Explore what she will show you, and when you feel ready to continue, focus on the energies of all three Goddesses together.
6. See them connected to you by the silvery threads that envelop you like a soft, warm womb. At the same time they are a part of you and you can see through their eyes and explore this primal consciousness that is older than time. Now you are the living manifestation of the Dark Mother. The darkness around you is no longer empty—it is tangible and malleable and you can shape it into manifestations of your

thoughts. Envision yourself connected by the silvery threads to each single moment of your life—past, present, and future; each person and object that is a part of your life. By observing how they are interconnected you learn to understand these interactions and influence them. You can explore your "karmic lessons" and reasons behind events and things happening in your life. This allows you to see the greater picture of your destiny and bring chaos in your life to order and structure—instead of being a passive participant of the destiny, you can become its master and creator. It is also a binding force that can be used for protection against any harmful energy directed at you.

7. When the journey comes to a natural end, light the candles again, meditate on what you have experienced and write down any thoughts or observations that you might have.

DREAM WORK

1. Lie down on your bed. Breathe deeply and envision the black energies of Satariel around you, rising as thick clouds of shadow, morphing and taking shapes of winged, skeletal dragon-creatures born in the womb of the Dark Mother. Again, you can empower this visualization by combining it with the Qliphothic breathing trance, and you can also chant or vibrate the name of the Qlipha. Take as much time as you need for this practice. Then bring the sigil of the Qlipha into your mind once again and see the black eye/kteis gate opening up before you, changing into a spiraling vortex, inviting you to travel through. The two serpent-dragons that guard the gate spit black toxic venom into your Third Eye and you can feel a similar black vortex opening on your forehead, growing and devouring you from within. For a moment let everything disappear in the pitch-black shadows of Satariel. Let yourself be swallowed by this force and carried beyond

the gates of the flesh, where nothing exists apart from your mind, now limitless and unbound. Open it for the vision of the Qlipha and keep your attention focused on the wish to continue the vision while dreaming.

2. If you wake up at night, focus again on the sigil and try to keep this vision while falling back asleep. Write down your dreams when you wake up and possibly meditate on them for a moment, trying to determine if they are somehow related to the energies of the Qlipha. Keep records of your dream visions, regardless if they are “mundane” or magical. Doing this will successively improve your dreaming skills and enhance your intuition. Also, the meaning of your dream visions can be revealed at a later time and the notes you make now will come useful then.





Ghagiel

The Hinderer

GHAGIEL is the dark counterpart of Chokmah, the last sphere before Kether/Thaumiel, and the first point of existence, since the highest realm in the Cosmic Tree represents emptiness. Chokmah means “Wisdom” and it is wisdom that comes from nothingness, remaining incomprehensible until it is given shape and form in Binah. In Jewish mysticism the role of Chokmah is to forward and channel the Divine Light (Ain Soph Aur) through the rest of the Sephiroth. It also represents the power of intuitive insight and the ability to direct it into consciousness, providing the vital energy of creation for the processes of Binah. Accordingly, Ghagiel represents the active force of the Nightside. While the power of Chokmah is Wisdom, Ghagiel signifies Confusion of the Power of God and is called “The Hinderer.” While the spiritual experience of Chokmah is Vision of God Face to Face, the forces of Ghagiel represent Those Who Go Forth into the Place Empty of God. Ghagiel is associated with phallic gods and the Devil in his masculine aspect, and it is the masculine sexual force that provides energy for creation, or recreation, of the universe in the initiatory process of the Nightside. While Satariel is thought to be the Throne of the Dark Goddess, Ghagiel is the Throne of the Dark God. This energy is the force of Will that forms the center of the universe, the axis

that upholds the world and its order, the pillar of Ascent, and the phallus of the Dark God of the Qliphoth.

The ruling demon-gods of Ghagiel are Beelzebub and Adam Belial. Beelzebub is known as the Lord of the Flies, the lord of demons, the original evil, or one of the seven princes of Hell. In *Grimoirium Verum* he is one of the three rulers of the world. He rules Africa, while Lucifer presides over Europe and Asia, and Astaroth inhabits America. The grimoire describes him as a monstrous being, manifesting as a giant cow, a he-goat with a long tail, vomiting fire when angry. His other manifestations include a huge bee, a swarm of insects—usually flies, or a horse's head. His name is generally interpreted as "lord of the flies," but originally he was a Philistine deity called Baal Zebub, meaning "lord of the high place." In *The Testament of Solomon*, he is a prince of demons and a fallen angel associated with the evening star and the planet Venus, and thus identified with Lucifer. He brings forth destruction through tyrants, causes demons to be worshipped among men, excites priests to lust, and incites jealousies, murders, and wars. Other grimoires and old books of magic describe him as a demon of gluttony, spirit of impurity, prince of false gods, and bringer of destruction. These powers are also reflected in his Qliphothic descriptions, where he represents the force consuming the whole universe. He feasts on the fallen world like flies consuming a corpse. And through his tests and ordeals, the Initiate has to recreate the universe from the ashes of the world by the force of Will alone.

The second ruling power of Ghagiel is Adam Belial, the Wicked Man. Not much is known of this being from the source literature, but there is a Qabalistic legend that sheds light on his origin. As there are three worlds below the Divine Triad, there are also three Adams that correspond and belong in these three worlds. The first is Adam Cadmon, the ideal or perfected man,

representing the archetypal world. The second Adam, known as Adam Protoplastus, belongs to the formative world, containing in himself both good and evil souls. The legend of the third Adam is connected to the concept of the Fall. When the Primal Adam fell to a lower state, good and evil separated and evil became manifest in Adam Belial who inhabits the factive world, the domain of Samael—the serpent of death. In Qliphothic magic Adam Belial manifests as a form of Beelzebub and possibly these two are the same entity. He comes as a horned shadow, a naked man without skin, or a fierce warrior in an armor made of sharp crystal and metals shards. While Beelzebub is amorphous and does not take human form, thus making interactions with the magician difficult, Adam Belial takes over this role and speaks for him, manifesting in a shape that can be perceived and processed by the human mind. "Adam Belial" is also the mask assumed by the Initiate while entering the realm of Ghagiel—this will be explained in the pathworking provided further in this chapter.

The works of Ghagiel are intense, empowering and release a lot of energy. At first, the experience of the Qlipha may not bring any visions and it may take time to get the inner senses attuned to this realm and work with it successfully. The Cave of Lilith from the Ghagiel perspective looks like flesh, but it is rotten, decaying, with bones sticking out of the walls and vermin gnawing on the putrefying matter. There is also a lot of explicit sexual imagery. Many practitioners describe this vision as disturbing and disgusting—with black rotting meat and festering wounds. Lilith herself is seen as a naked woman, voluptuous and sensual in a lewd and obscene way—but only half of her body is human—the other half is that of a rotting corpse. Lucifer is half-skeletal, too—thin, black, and winged—fearsome and hungry. You can see them joined together in sexual union in which he devours her and thus absorbs her energy. On the other hand, there are also

stellar and cosmic visions in which Lilith is ancient and majestic and Lucifer appears as a black winged being. The Goddess is also seen in a bestial form, as a huge dragon or an owl.

The energies of the Qlipha are very dynamic, manifesting as a vortex of energy or a swirling wind. Sometimes they take form of symbols and glyphs, such as hexagrams, diamonds, sharp blades, and triangles. But most often, this energy manifests as small insects, primordial and not resembling any insects living on earth, entering the body of the practitioner through the mouth and filling it with buzzing, vibrations, and noises. The sigil itself is seen as bursting in atomic explosion, opening the way to the black swirling vortex that forms an entrance to the Qliphothic realm of Ghagiel. This Qlipha is also described as more difficult to work with than the other Qliphoth. Energetic sensations affect mostly the higher chakras and you may experience the energy being focused in the head, causing severe migraines or nauseating vibrations and buzzing, especially at the back of the head. These energies are intense and dynamic, often described as violent, but also atavistic and amorphous, manifesting as whirlpools of force, atomic clouds, raw and pure force, unshaped and undefined.

Visions of the Qlipha include dark and barren landscapes, post-apocalyptic and destroyed, or primal and existing before any life appeared on earth—the primal earth or the accursed earth. They are dark blue or copper-red, deserted and devoid of vegetation, animals and other forms of life, except for swarms of primal insects. Also, the air is toxic and poisonous and it is not uncommon to experience difficulties with breathing while working with this realm. The insects often take the form of Beelzebub, the lord of Ghagiel, who usually manifests as a swarm of little dark creatures or a huge insect, sometimes with a human skull instead of the head. The lesson of this Qlipha is the question of matter and

body—all matter is illusion and the body is not needed to walk further, on the contrary—it is an obstacle and the Initiate must learn to leave it behind and transform it into pure energy.

The Sigil of the Qlipha



The sigil of the Qlipha signifies the phallic masculine force of Ghagiel forming the axis of the world and reflecting the dynamic nature of the Luciferian process of Ascent and Illumination. It includes the Eye of the Dragon emerging from the atomic cloud of fire and smoke and manifesting on top of the phallus of the Dark God. It reflects the fierce, warrior nature of Adam Belial and the force of destruction that is the domain of Beelzebub, the demon-king of Ghagiel. The sigil should be painted in red, gold, and black colors.

INVOCATION

1. Sit in a comfortable position and put the sigil of the Qlipha in front of you. Again, open and activate it with your blood by tracing its shape or draw the sigil yourself during the working. Focus all your attention on the image and see how the lines become charged and activated with your life-substance, visualize it glowing and pulsating with the fiery golden-black energy of Ghagiel. This energy is fierce, masculine and primal.
2. While doing this, attune your mind to the energies of the Qlipha by chanting the following invocation:

*Beelzebub, Lord of the Flies, open for me the gates to Ghagiel,
Infect my body and release my mind,
Let me become Adam Belial, the Lord of Primal Earth, and fly
with you through the Pillar of the Universe!*

3. Envision the sigil as a gate to the spiral labyrinths of this realm, desolate mountainous and volcanic landscapes, copper-red and empty, inhabited only by insects that do not resemble anything on earth—instead, they look deformed, mutated, and primordial. Send the intent of the ritual through the sigil and feel the phallic Current of the Hinderer flowing

through the gate, into the room and out, into the blackness of the Void. Move your attention to the dark chakra Sunyata and envision yourself in the center of the Void and at the same time feel that you are the Void. It is an atavistic, primal experience. Finally, envision a huge skull crystallizing in front of you, in the blackness of the Void. Its eyes shine with a golden energy that swirls like whirlpools of primordial force. It opens its jaws and releases swarms of little insects, primal and monstrous, filling the ritual space with buzzing. They enter your body through the mouth, making it vibrate and opening your inner mind for the vision of the Qlipha. Let it happen. At first you may only experience energetic sensations—try to transform them into visions. It may take some effort, but you will eventually get yourself adjusted to this realm. Do not force any visions, let them come in a natural way and finish the meditation when they are gone.

PATHWORKING

1. Sit or lie down in a comfortable position, close your eyes and visualize the sigil of the Qlipha. For a moment vibrate the name of the Qlipha in a slow repetitive way, like a mantra: “...Ghagiel...” Then stop chanting and focus on your breathing rhythm. Breathe in a fast and shallow manner (but do not hyperventilate), directing the energy into the visualized image. See how it responds, flashing and vibrating with the force. Then hold your breath for a while and release it, at the same time visualizing that it bursts in a fierce atomic explosion. For a moment all you can see is a huge cloud of fire and smoke. Then, in the center of the cloud, you notice a burning reptilian eye. As you gaze into the eye, the whole scenery changes—you are now standing on the primal earth, the land existing before life appeared on the planet. It is copper-red and devoid of vegetation. There are mountains, rocks, deserts,

etc., but no water, no plants and no living beings, except for primal insects that hover in swarms above the ground. The air is toxic and poisonous, too, and no man can live there – to walk the path of Ghagiel you have to take the form of Adam Belial.

2. At this moment the insects swarm around you and enter your body through the mouth, devouring it from the outside and the inside, filling you with buzzing and vibrations, feeding on your flesh until there is nothing left. Even the bones are dissolved in the toxic gas that constitutes the atmosphere of this barren land. Your whole body is decomposed and dispersed and what is left is the pure consciousness.
3. Then you are given a new body—formed from the swarms of insects. You are now Adam Belial, the giant warrior-guardian of Ghagiel, the Lord of Primal Earth. In your hand you hold a sword that is made of a bone of the Primal Dragon—the first being sacrificed in the process of Creation. Your hair is flaming and your breath is toxic and deadly. As you walk in your new body through the copper-red landscapes of Ghagiel, you are filled with force and vital energy. You feel strong and invincible, fearsome and powerful. Enjoy this feeling and open yourself for whatever may come. From this point let the vision flow freely and explore the Qlipha in your “Adam Belial” form. When you feel it is time to end the meditation, return to your normal consciousness and close the working.
4. The transformation into Adam Belial can be accompanied by intense physical sensations, including heavy headaches. This is not abnormal and do not panic if it happens. But if it does, I do not recommend to go on with the meditation, as it is usually a signal that you need to strengthen your body before you can continue with the work of this Qlipha. If you decide

to continue, the symptoms can get much worse. Take your time to strengthen yourself with your favorite cleansing and empowering methods, practice yoga, pay attention to your diet—in other words, keep your body and mind healthy and balanced.

DREAM WORK

1. Lie down on your bed. Breathe deeply and envision the fiery golden-black energies of Ghagiel around you, morphing and taking shapes of Beelzebub’s flies, manifestations of the primal Current of the Hinderer. You may also combine it with chanting or vibrating the name of the Qlipha: “...Ghagiel...” Envision that these swarms of insects enter your body while breathing, causing it to vibrate to the buzzing sound of Beelzebub’s Current. Bring the sigil of the Qlipha into your mind once again and see the eye portal opening above your head, in the place of the dark chakra Sunyata, changing into a spiraling vortex and growing until you can travel through this gate into the Void. Let yourself be swallowed by this vortex and see how everything around you disappears in the blackness of the Void. Keep chanting the name of the Qlipha, mentally or aloud, to focus your mind on the goal of the journey. Open yourself for the vision of the Qlipha and keep your attention focused on the wish to continue the vision while dreaming.
2. If you wake up at night, focus again on the sigil and try to keep this vision in your mind while falling back asleep. Write down your dreams when you wake up and possibly meditate on them for a moment, trying to determine if they are related to the energies of Ghagiel or the demon-gods of the realm. As usual, keep records of all your dream visions during the whole work of the Qlipha.★



Thaumiel

The Twin God

THAUMIEL is the highest realm on the Tree of Qliphoth, corresponding to the Sephira Kether on the Tree of Life. While the meaning of Kether is the Crown, which represents unity and supreme authority that binds all the Sephiroth, Thaumiel signifies “Duality in God,” which is the antithesis of divine perfection and the origin of the Qliphoth—the antithesis of the divine order. While Kether is seen as the final stage of the initiatory process of the Right Hand Path, its Qliphothic counterpart is viewed by the Initiate of the Left Hand Path as a new beginning—the entrance to the Void that contains the limitless potential of creation, the very source of the Draconian Current—the Womb of the Dragon. Thaumiel is also called the Twin God and ruled by two demon-lords: Satan (the Adversary) and Moloch (the King). The Adversary questions and challenges Creation that is seen in the philosophy of the Left Hand Path as a structure that binds and limits the soul that in its essence is eternal and infinite, thus locking the divine potential of man within a limited world where it cannot truly develop, and finally, he destroys the universe where man is subjected to a superior force. The King opens the way to the Void, where man can become a god (the Creator), and lays foundations for new worlds to rise. That is why the Initiation of Thaumiel is thought to be a twofold process,

embracing two separate initiatory ordeals. In some ritual systems Thaumiel is split in two levels that are approached successively, one after the other, but here we will work with its ruling demon-lords as two aspects of the same initiatory force.

Within the Draconian initiatory philosophy, as studied and explored in the Temple of Ascending Flame, the Lord of Thaumiel is Lucifer in his aspect of the Three-Headed God. Satan and Moloch are seen as two faces, or manifestations of Lucifer rather than beings in their own right. These faces of the Lord of Thaumiel gaze in two opposite directions, signifying that the initiatory path is a way of dualities—facing opposites and confronting polarities, bringing them to balance and transgressing them in the process of liberation. Like the ancient god Janus, whose two faces look to the future and to the past, the two faces of the Lord of Thaumiel represent the end and the beginning, transitions and passages. Here, in the last realm of the Qliphoth, exists the Throne of Lucifer, the Dark God of the Other Side (*Sitra Ahra*), who watches over the souls of Initiates on the Path of the Dragon. And here, at the crowning of the initiatory process, he reveals himself as the Three-Headed God. In this form he appears with two heads facing opposite directions—one human and one demonic/bestial, while the third, central head is that of the Hooded Lord—dark and hidden, but if we look at it, we gaze into the Void itself. This third manifestation is the true face of the Lord of Thaumiel, which is also the reflection of the Void, and on this face he puts on masks through which we can see and interact with him, otherwise his true form would not be possible to grasp for the human mind. This is related to the meaning of the 1 3 1 numbers and the mystery of his two flames personified by the demon-lords of Thaumiel—Satan and Moloch—who represent two flames of Ascent, coiling and rising in a spiral way like the serpents of the Caduceus, conjoined through the third flame, i.e. the Ascending Flame, the vehicle of evolution which is ig-

nited by Lucifer and nurtured by Lilith throughout the entire path of the Qliphoth.

In the Draconian Tradition Thaumiel also represents the Black Diamond. In *Qabalah, Qliphoth and Goetic Magic* Thomas Karlsson observes that while Kether represents the White Diamond and the Sahasrara chakra in the subtle body of the Initiate, Thaumiel signifies the step beyond Kether and Sahasrara and corresponds to the black chakra Sunyata (*Shunya*). Sunyata is the Void—this can be understood in many ways and on many levels. In the microcosmic sense, it is the state where all names and forms become extinct and all we are aware of is our own individuality. Everything in the universe is contained in the Sunyata state, in unmanifested form. But although it is called the Void, it is not empty; it is full with all possibilities and contains limitless potential of creation. This symbolism corresponds to the meaning of the Black Diamond that represents the deified consciousness and the crowning of the process of liberation. The spiritual experience of Thaumiel is no longer the Vision of Godhood—this belongs to the realm of Thagirion—here it is Godhood itself. This state is achieved when the Initiate pushes consciousness out of the body, beyond Sahasrara and into Sunyata—the Void. It is also the gate existing at the crossroads of inner planes where the Initiate makes a choice whether to enter the Void and destroy the old universe or remain within the structures of the already existing world. Therefore, Thaumiel also represents the freedom of choice, where all religious, philosophical and metaphysical goals are within the reach and can be accomplished by the force of Will.

The vision of Sunyata, the Eye of the Dragon, appears when the Initiate enters the realm of Satariel. From that point, the Third Eye is no longer the center of awakened consciousness but the focus shifts to Sunyata—the higher eye, or the Eye in the

Void. The Third Eye (the Ajna chakra) is a lower form of Sunyata existing within the body of the Initiate. Sunya is the Eye of the Dragon (the Eye of Lucifer), corresponding to the Third Eye in its higher form. The vision of the higher eye is also achieved through the work of the three hidden chakras concealed inside the head. They are called Golata, Lalata, and Lalana and can be experienced only when the Kundalini force is awakened and raised up to the Ajna chakra. These hidden chakras, as well as Sunyata, are explored further in my *Draconian Ritual Book*.

When you enter Thaumiel, the Cave of Lilith is no longer a solid rock or the flesh of the Dark Goddess—instead, it looks like carved inside a black diamond or existing within a black lotus flower. The walls are black and reflecting the golden glow from inside the cave, and above the whole place is the Eye of the Dragon—golden, shining and casting down rays of energy. Blackness is a recurring vision here and it can be accompanied by the feeling of being in black space or surrounded by blackness, which is not empty but alive and moving. The Opening Ritual can be experienced as a rite of passage in itself, changing and transforming. You may have a vision of yourself being changed into a trident and growing or rising up to the stars or towards the Eye of the Dragon above, merging with it and shedding the bonds of the flesh, and thus becoming pure consciousness. You may also change into a dragon form itself and grow wings or become a stream of pure fire. These visions are often experienced as cleansing and clearing the way for something new—like a conclusion to one stage of the path and a beginning to another.

The presence of Lilith and Lucifer is here felt as a manifestation of one being or two forces merged into one. This can manifest in many ways. Sometimes their forces flow as one, other times they are seen separately but merging into one being. There are visions of Lilith as a black goddess with shining golden eyes

and surrounded by a golden energy field. Sometimes she has a crescent moon on her head that looks like horns, other times she is surrounded by seven stars forming a crown. She is alone or sitting on a seven-headed dragon. This dragon is a form of Lucifer, but he also appears here in other manifestations—as a black man with golden hair, horns and wings, or a demonic being with reptilian features. Their merged energies are seen as a two-headed dragon, or a deity with two heads/faces. But there is also a third head—hidden or not fully formed, and this third head is the face of the Initiate.

The initial experience of the Qlipha is often described as being engulfed in the blackness of the Void that is the origin and the source of all things. At first, you may not experience any concrete visions. Instead, the whole work can be felt as highly charging and bringing forth a lot of physical sensations and various energy manifestations. This energy flows from the Other Side in a powerful stream of force and physical sensations are tangible and easily observed in the temple, rather than manifesting on the astral plane. There are flashes of light and temperature in the room may rise drastically during the working. There are also noises and sounds, such as music, whispers, or hissing. Many visions are surreal, bringing forth the feeling of being in the center of the universe, connected to everything and free from all, having access to the source of all life and all death, the power of creation and destruction. These visions are chaotic, connected with the Draconian symbolism, but with no clear meaning, such as symbolic animals: lions, snakes, eagles, dragons, etc., faces and skulls, serpentine shapes forming from the energy flowing into the temple, or even runes and runic symbols. They are often accompanied by thoughts of the number three and its meaning in regard to the symbolism of Thaumiel. There are also visions of the two-headed god Janus, sometimes changing into a three-faced being. Snakes, fire and dragons are a recurring motif here, as well as tridents and

eyes—in various sigils, symbols, and seals. You may see yourself with the Eye of the Dragon on the forehead and a three-pointed crown on the head (shaped like a trident). You may feel fiery snakes coiling around you and setting your body on flames. You may dream of giants and beasts, dragons with golden blood and primal reptilian beings. Finally, you may also have visions of the Eye on the Throne changing into a triple being—a god with two heads facing outwards and empty black void between them, forming the gate to the Void, the space to be filled with the manifestation of the Initiate's Will.

The work of Thaumiel is intense and powerful, but while the other Qliphoth in the highest triad (Satariel and Ghagiel) bring forth a lot of chaos, confusion, and often harsh tests for the Initiate, this experience is that of balance and fulfillment. The workings are intense and charged with a lot of energy, but they are calm, cleansing and empowering the practitioner in a more balanced way than before, triggering thoughts that this is not the end of the work but rather a completion of one stage before starting another. They often bring forth a sense of closure but also many ideas and inspirations for the further work in the personal self-initiatory practice.

The Sigil of the Qlipha



The sigil of the Qlipha should be painted in red or gold on a black background. It represents the crowning of the initiatory process on the Draconian path, where the Initiate is both the

vessel (chalice) for the energies of the Current and the pillar of Ascent (the trident). The inverted trident signifies that the path is towards the Within while the crown in the shape of the trident is symbolic of the final stage of the process and represents the deified consciousness on the path of flames. The two serpents coiled around the Eye of the Dragon symbolize the two aspects/faces of the Two-Headed Lord of Thaumiel.

INVOCATION

1. Sit in a comfortable position, put the sigil of the Qlipha in front of you and activate it with your blood by tracing its shape. Like in the previous invocations, you can draw the sigil during the ritual itself or you can do it before the working and simply trace the lines as if you were actually drawing it. Whatever method you choose, focus all your attention on the sigil and charge it with your life force. At the same time envision it as a gate to the Throne of Lucifer, the last outpost before the Infinite Void, the Womb of the Dragon.
2. While doing this, speak the following invocation to adjust your mind to the energies of the Twin God. You can say it only once or chant it like a mantra—make it dynamic and powerful:

*Satan-Moloch-Lucifer, open for me the gates to Thaumiel
And show me the way through the Night!
Let me ascend on the flaming breath of the Dragon to your
Throne,
And teach me how to become the Twin God in the heart of the
Void!*

3. Visualize the sigil glow and pulsate with the golden, fiery energy of the Qlipha. This is the flaming Current of Lucifer flowing from his Throne. Focus on your Third Eye and feel

how it opens and pierces the illusory barriers between the worlds. Send the intent of the ritual through the sigil and feel the fiery Current of Lucifer flowing through the gate, into the room and out, into the blackness of the Void. Then move your attention to the dark chakra Sunyata, the Eye of the Dragon, and imagine that it grows and consumes everything around until there is nothing left and you are alone in the center of the Void. After a while, the blackness around you forms into the vision of the Throne of the Twin God. It is black and shining with a golden radiance, fiery and majestic. It is also empty and awaits you to take your place among the gods of the Void. Envision yourself seated on the Throne. Focus on the Third Eye on your forehead that shines and vibrates. See the flames around you forming into serpentine shapes, their forked tongues caressing and piercing your skin, transforming your human body into the black diamond body—strong and indestructible, forged in fire, refined and cleansed, perfect in its essence. It is a powerful feeling but at the same time you are calm and in full control of everything that is happening. Explore this experience or let it flow freely and come to a natural end. Return to your normal consciousness, finish the meditation and close the working.

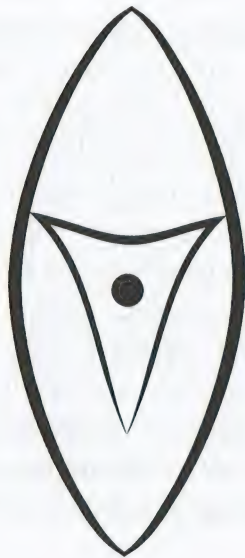
PATHWORKING

This working involves assuming the god-form of Lucifer as the Lord of Thaumiel. He is presented here as a triple being—embracing the conjoined forces of Satan and Moloch, the Twin God, united through the binding force of Lilith, the Queen of the Night. The Initiate in this working is the third “head” of the Lord of Thaumiel, the Trident (the Key to the Current) and the Pillar of Ascent in itself.

1. Begin the ritual by drawing on your forehead the glyph of the Eye of Lilith/Lucifer. There are many representations of

this concept, but in this working we will use a circle with an inverted triangle and a dot inside, inscribed within the eye/kteis shape. Use your blood or a red paint for this purpose (or you can mix them).

The Eye of Lilith/Lucifer



2. Stand in the center of your temple and envision yourself inside the burning eleven-rayed star of the Qliphoth. At the same time vibrate eleven times the Draconian word of manifestation:

...VOVIN...

Each time you vibrate the word, feel the flaming energy rising through your body—from the soles of your feet to the base of your spine and up, to the Third Eye—and then push your consciousness out of the body into the dark chakra Sunyata. Envision that everything becomes black and you are no longer in your physical temple but in the heart of the Void.

3. Then sit or lie down in a comfortable position. Close your eyes, take a few deep breaths and begin the journey to the Throne of Lucifer. Bring the sigil of the Qlipha into your mind once again. Focus all your attention on the image and empower the visualization by chanting the name of the Qlipha as a mantra:

...Thaumiel...

It should be chanted in a slow, repetitive way, slowly leading you into a deep trance. Feel the energies of the Twin God flowing through the sigil and Lucifer's presence behind the gate, awaiting invitation to enter your consciousness. This energy manifests in serpentine shapes—red and black, but when they merge, they become golden and fiery.

4. Visualize that the Eye in the center of the sigil changes into a swirling vortex, morphing and growing until it consumes all. For a moment all you can see is the blackness of the Void, but then it starts crystallizing into a vision: two giant serpent-dragons entwined together, one red, the other black—their heads facing outwards. Above them is a flaming crown in the shape of the trident—the Crown of Thaumiel. And after a while, they transform into the three-headed Lord of Thaumiel. His left head (and the left side of the body) is red—this is Satan—representing blood, energy, life, creation, but also destruction, bloodshed, suffering, etc. His right side is

black—this is Moloch—fire, death, annihilation, but also creation and nurture. The central force that binds these two aspects of the Twin God is feminine—this is Lilith—passion, desire and pure energy. She is red, black, and golden. She holds the power to bind and unite, inspire and awaken. Together they are the Lord of Thaumiel and the third head manifests as the Hooded Lord, with the Void instead of the face.

5. At this point visualize yourself as the third head of the Lord of Thaumiel—imagine yourself standing in the center of the universe. In your left hand you are holding a red flame, in your right hand—black. Raise your hands above the head and join them, visualizing that the flames merge and change into a golden stream of liquid fire. It spreads above and below, making you a fiery pillar that extends throughout all worlds and all dimensions. You are alone in the Void. Nothing exists anymore—there is only silence and solitude. Open yourself to whatever may come now. Write down all visions, thoughts and observations—or simply let the energies flow and manifest through your mind—you can use the automatic writing/drawing technique in this working. When you finish the journey, return to your normal consciousness and close the ritual.

DREAM WORK

In this practice we will once again use the Qliphothic breathing to attune consciousness to the energies of the Qlipha. You are already familiar with it, so use the pattern or visualization that works best for you—with each inhale imagine that you are breathing out and visualize each exhale as breathing in. You can also combine it with the visual imagery of the Qlipha and envision the golden energy of Lucifer's Current forming into liquid

fire and filling your body as you breathe—transforming it into the black diamond body.

1. Then lie down on your bed. Breathe deeply and envision the golden, fiery energies of Thaumiel around you, morphing and taking shapes of serpents, manifestations of Lucifer's flaming Current. These energies are red and black at first, but they become golden as they merge together. Bring the sigil of the Qlipha into your mind once again and see the Eye of the Dragon opening up above your head, in the place of the dark chakra Sunyata. This portal looks like a black vortex of tentacles, snakes and tendrils, and inside it you can see a demonic face with reptilian eyes and a forked tongue. This is the mouth of the Beast, the Twin God. See the vortex swirling above you and growing until you can travel through this gate into the Void. Let yourself be swallowed by the Twin God and see how everything around you disappears in the blackness of the Void. At this point you can also chant the name of the Qlipha, mentally or aloud, to focus your mind on the goal of the journey: "...Thaumiel..." Open yourself for the vision of the Qlipha and keep your attention focused on the wish to continue the vision while dreaming.
2. If you wake up at night, focus again on the sigil and try to keep this vision in your mind while falling back asleep. Write down your dreams when you wake up and possibly meditate on them for a moment, trying to determine if they are related to the energies of this Qliphothic realm. As usual, keep records of your dream visions during the whole work of the Qlipha.





Bibliography

- Crowley, Aleister. *The Vision and the Voice with Commentary and Other Papers*. Weiser Books, 1999.
- Falorio, Linda. *The Shadow Tarot. Dancing with Demons*. Linda Falorio, 2014.
- Fries, Jan. *Nightshades. A Tourist Guide to the Nightside*. Mandrake, 2012.
- Fries, Jan. *Visual Magick*. Mandrake, 1992.
- . *Glimpses of the Left Hand Path*. Magan Publications, 2010.
- Grant, Kenneth. *Magical Revival*. Starfire Publishing Limited, 2010.
- . *Aleister Crowley and the Hidden God*. Starfire Publishing Limited, 2013.
- . *Cults of the Shadow*. Starfire Publishing Limited, 2013.
- . *Nightside of Eden*. Starfire Publishing Limited, 2014.
- . *Outside the Circles of Time*. Starfire Publishing Limited, 2008.
- . *Hecate's Fountain*. Starfire Publishing Limited, 2014.
- . *Outer Gateways*. Skoob Books Publishing, 1994.
- . *Beyond the Mauve Zone*. Starfire Publishing Limited, 1999.

- . *The Ninth Arch*. Starfire Publishing Limited, 2002.
- Karlsson, Thomas. *Qabalah, Qliphoth and Goetic Magic*. Ajna, 2009.
- Kelly, Michael. *Apophis. A Publication of the Order of Apep*. 2009.
- . *Draconian Consciousness*. A Publication of the Order of Apep, 2012.
- Kerval, Edgar. *Ast Ma Ion-Eos Tar Nixet. A Practical Grimoire of Qliphothic Sorcery*. Ophiolatrea Press, 2014.
- Koltuv Black, Barbara. *The Book of Lilith*. Nicolas-Hays, 1986.
- Linden, Mishlen. *Typhonian Teratomas. The Shadows of the Abyss*. Black Moon Publishing, 2008.
- Mason, Asenath. *Draconian Ritual Book*. Magan Publications, 2016.
- . *Liber Thagirion*. Aeon Sophia Press, 2014.
- . *Sol Tenebrarum. The Occult Study of Melancholy*. Edition Roter Drache, 2011.
- . *The Book of Mephisto: A Modern Grimoire of the Faustian Tradition*. Edition Roter Drache, 2006.
- . *The Grimoire of Tiamat*. Nephilim Press, 2013.
- Mather, S.L. MacGregor. *The Kabbalah Unveiled*. Penguin Books, 1991.
- Peeke, Margaret B. *Numbers and Letters: On the Thirty-Two Paths of Wisdom*. Health Research, 1986.
- Rites of Lucifer*. A Publication of the Temple of Ascending Flame, 2014.
- Scholem, Gershom. *On the Kabbalah and its Symbolism*. Schocken, 1996.
- The Sinister Path, Vol. I & II*. Magan Publications, 2011.

- The Way of the Serpent*. Magan Publications, 2011.
- Tyson, Donald: *Liber Lilith*. Starfire Publishing Limited, 2006.
- Tree of Qliphoth*. A Publication of the Temple of Ascending Flame, 2016.
- Visions of the Nightside*. A Publication of the Temple of Ascending Flame, 2015.





Asenath Mason

ASENATH MASON is a writer and artist. Author of books and essays on esoteric, religious and mythological subjects, with a particular focus on the Left Hand Path philosophy, Luciferian Spirituality and Draconian Tradition. Active practitioner of Occult Arts. Founder and coordinator of the Temple of Ascending Flame. Author of *The Book of Mephisto: A Modern Grimoire of the Faustian Tradition* (2006), *Necronomicon Gnosis: A Practical Introduction* (2007), *Sol Tenebrarum: The Occult Study of Melancholy* (2011), *The Grimoire of Tiamat* (2013), *Liber Thagirion* (2014), *Draconian Ritual Book* (2016), and co-author and editor of a number of anthologies and occult magazines. She is also a varied artist, working with digital media, and themes of her artwork include various gothic, fantasy and esoteric concepts.

Contact: [Facebook.com/AsenathMason.Official](https://www.facebook.com/AsenathMason.Official)

Art: [AsenathMason.Darkfolio.com](https://www.asenathmason.com)

TEMPLE OF ASCENDING FLAME

Temple of Ascending Flame is a platform for individuals around the world who want to share certain aspects of their Work within the Draconian Gnosis with other adepts of the Path and for those who simply need guidance into Draconian initiatory magic. It is both for newcomers who make their first steps on the Path of the Dragon and for experienced individuals who wish to progress on the left-hand path of personal Ascent.

We are not a "magical order." We do not charge fees for membership and our Work is not based on any hierarchies. There are no restrictions on participation in our open projects, and in our inner Work we welcome all who are capable of receiving and channeling the Gnosis of the Dragon. Our Primary Goal is to provide initial guidance to those who seek illumination through the Flames of the Light Bearer and in the coils of Leviathan, those who are ready to descend into Qliphothic depths beneath the Tree of Life, travel through the pathways of Lilith, and step into the Void, the very Womb of the Dragon, in order to become reborn and arise as Gods incarnate.

More information: AscendingFlame.com

Contact: info@ascendingflame.com



Become A Living God

BECOME A LIVING GOD comprises a family of sorcerers, artists, and philosophers whom champion the rational ethics of the Left Hand Path exclusively. Their signature slogan Ascent to Godhood has commenced a historic Age of Enlightenment in the field of magick. In dedication to the postmodern values of freethought and egalitarianism, BALG abolishes the regressive religious tradition of occult elitism that has suppressed the open knowledge of magick since time immemorial.

BALG films the world's first and most comprehensive live video pathworkings, writes uncensored grimoires of the strongest black magick, and manufactures specialty ritual circles and jewelry. The editor, Timothy, invites the reader to browse their full magick catalog at BecomeALivingGod.com. To date, BALG has awakened millions of humans, thus it will live forever.

Power is a virtue, not a vice. A crippled soul cannot ascend.



